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OUR PUPILS AND HOW THEY LEARN

OUR PUPILS AND HOW THEY LEARN

AN INTRODUCTION TO PUPIL STUDY

BY
FRANCES C. McLESTER

C. A. BOWEN, GENERAL EDITOR

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In Loving Memory of My Mother
FANNY COLE MCLESTER

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FOREWORD

This book would be incomplete without an expression my deep appreciation of the help given to me by my ends as I prepared the manuscript, especially Rev. J. Schisler, Rev. O. L. Simpson, and Miss Lucy Foreman.

F. C. M.

September, 1930.

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INTRODUCTION

THE officers and teachers working in the Bethel Sunday School decided to meet one evening each week for three months to talk over the problems that arose in their classes. In the Sunday School Council were the following:

Pastor, Mr. Morris.

Superintendent of the Sunday school, Mr. Brown.

Secretary-Treasurer, Mr. Gordon.

Teachers of the various classes:

Beginner-Primary, Mrs. Chapman; Mrs. Sanders, assistant.

Junior Boys and Girls, Miss Lane, Miss Hopkins.

Intermediate Girls, Mrs. Gordon.

Intermediate Boys, Mr. Newman.

Senior-Young People, Miss Bonner; Mr. Chester, substitute.

Men's Bible Class, Mr. Morris.

Women's Bible Class, Mrs. Ray.

Mr. Newman was the superintendent of the public school of Bethel. He was a college graduate and had taken courses on pupil study, so he was able to lead the other members of the group in their discussions. Miss Bonner

had been to normal school a number of summers. Sh
was a public school teacher.

This group was very much like other groups in Sunda
schools throughout the country. Perhaps the questio
that they asked have been raised by you in your wor
The following chapters consist of reports of the meetin
of this council. Since the size of this book is limited, th
discussions are not given in full, but the conclusions th
the group reached are indicated. These reports have bee
published with the hope that they may help you as yo
work in your own Sunday school.

CHAPTER I

WHY SHOULD WE STUDY OUR PUPILS?

"In our work in the Sunday school all of us run up ainst various kinds of problems," Mr. Brown said. "So ny of the officers and teachers in our school have come me for advice on different matters that I have decided make a suggestion to all of you in our Sunday School uncil. Suppose we get together once each week to talk r the problems we have with our pupils. Mr. Newman s that he will be willing to lead our discussions. All us have found him a valuable friend. With the exience that he has had both in day school and in Sunday ool, and his training in college, he will be able to help a great deal as we discuss our pupils."

The Sunday School Council of Bethel Church was hav- its regular quarterly meeting in the assembly room of Sunday school. Mr. Brown, the superintendent, had ed all the members to attend, because he wanted to sug- t the plan that he had talked over with Mr. Newman e days before. Bethel was the largest Church in a ain town in the South. There were more than a hun- d pupils enrolled in the school, and the attendance was ally very good.

"I think that the plan that you have suggested is a excellent one," Miss Bonner said. "In normal school once had a short course on pupil study, and it has be a great help to me. May we ask questions about thin that puzzle us and talk over our troubles?"

"That is exactly what Mr. Brown and I had in mi when we formed this plan," Mr. Newman replied. "Wh you come up against any problems, you can tell about the in these meetings, and we will see if we can help ea other. Of course we shall not be able to take up eve kind of problem in the few hours that we will be togeth but we can talk about the difficulties that come to through our failure to understand the people with wh we are working, whether they be children, young peop or adults. When we speak of 'pupils' we usually think boys and girls, but young people and the men and wom in the Bible classes are pupils also. In our discussion p haps we can learn to understand better why people every age behave as they do. We shall not have time settle what type of record books we should use in c classes, or what hymns to select for worship services, what use we should make of blackboards, or what sho be the basis of promotion. These are topics that all us are interested in, but we must limit our subject. will probably be best for us to try to find out what ma

ople act as they do. If we know something about that, shall be able to solve these other problems more easily."
The members of the Sunday School Council then voted meet once a week for two or three months, as Mr. own had suggested.

"There is one question that I should like to ask all of right now," Mr. Brown said. "How many of you ve thought seriously about why we have a Sunday ool?"

"Why, I don't believe I ever stopped to think that ough," Mrs. Gordon exclaimed. "I have been a mem- of a Sunday school all my life, and I have always ply accepted it. But I am sure that it is a good plan end children to Sunday school in order to prepare them e good members of the Church."

I agree with you, Mrs. Gordon," Miss Hopkins said, t I feel that one of the chief reasons for having Sun- school is to teach the Bible to children, young folks, adults. I do not think that the older members of the rch should stop coming. There is always a lot they learn about the Bible, and this is where they are ht."

Both of you are right, I believe," Miss Bonner said, I should say that we have a still better goal in our day school work, one that covers these two reasons

and many others. I have been thinking about this ve thing since my work in normal school when I had to ma out lesson plans and state an aim or purpose for each l son that I was to teach in the practice school. This ye I have been trying to prepare my Sunday school lesso just as carefully as I prepared the lessons that I was teach in day school. Now, I do not know much abo theology, and I cannot say what I want to say in the w that Brother Morris or some other preacher could say but I have decided that the aim in my work in the Sund school is to help the members of my class live as Je would have them live."

"After all, that may be the best way of putting it, cause it is simple, and yet it covers so much, Miss B ner," Mr. Morris said. "Of course we want the memb of the Sunday school to become good members of Church and to continue coming to Sunday school af they join the Church. Also we want them to know m and more about the Bible. But we want both of th things because we feel that in this way they will be be able to live together as the children of God. There other reasons that ministers would give, but I believe t this aim that Miss Bonner suggests would include m of them."

"That is what I should call the *big* aim," Mrs. Chapi

arked. "It is one that we should always have in our ds and that should be the test of all our Sunday school k. However, it is so big that I believe I should feel less in trying to carry it out if I did not have what ll *little* aims too, though they are little only in the sense , taken all together, they make up the big aim that we e been talking about. What I mean is that while we k all the time of leading children and grown people ve more nearly as Jesus would have them live, still e are certain very definite things that we have to work in turn each Sunday. If you have studied the aims he group lessons or the closely graded lessons, you v what I am trying to say. For example, one week im may be to help my pupils be thoughtful of each r by not crowding each other on the benches or by tak- urns in handing out the papers. The next week my may be to help them see and really appreciate the ty of God's world. Later I may be guiding them as plan to share what they have with those who are less unate than they are. Through all this I have in mind ig aim of living together as the children of God, and im for each one of these lessons is a part of that main se."

"ou are right, Mrs. Chapman," Mr. Newman said. re are what have been called the 'ultimate' or far-off nd the 'immediate' or present aim. To me, trying to

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carry on Sunday school work without having a spe
goal in view is like trying to cook without a recipe, o
plow a field criss-cross, or to weave cloth without decid
on the pattern. We should think through the lesson e
Sunday to see just how through it we can help the pu
to live together better. We must never forget, eit
that no two pupils are alike and that we must try to m
the needs of each one."

"How are you going to decide what each one need
Mr. Chester asked. "I often feel helpless about my
class, because I do not know what I should do for the

"It seems to me that is just why we have decided
meet here each week for some months and talk thi
over together," Miss Hopkins put in. "We shall tr
learn to know our pupils better, and I think that the
thing to do is to remember how we felt and what
needed and wanted when we were the age of the pu
in our classes. When I was a little girl, my teacher see
to know how I felt without my telling her, and she wa
much interested in me that I would go to her at any
during the week for help or sympathy. She used to
me what she thought about and what she did when
was a little girl. One day I told her that I wished she
little again so that she could play with me all the time.

"I believe that one good way to learn to know our pu
is to read books on child study and also certain kind

on and stories in magazines," Miss Bonner added. ories such as 'Emmy Lou' lead us to 'see into the child's d.' 'Cambric Tea' and 'Children Are Like That' are that have helped me a lot. And Booth Tarkington ainly knows boys and girls in their teens; I shall never get how much I enjoyed 'Seventeen.' It was such a l description of my young brother that I said Mr. kington must have known Malcolm himself. It made much more patient with Malcolm to have a new under- ding of why he often did things that formerly seemed to me and provoked me."

I think that reading even the newspapers helps one erstand other folks," Mr. Gordon said. "My father to talk with us about what he read in the paper, and elped me learn a good deal about human nature."

All these things are true," Mrs. Gordon remarked, I feel that you are leaving out the most important of learning to know people, and that is living with watching the people themselves. Of course some- s when we watch children we have 'eyes that see as Jesus pointed out. But if we have sympathy for and really love them we can put ourselves in their to some extent and can understand them much bet- Watching my own children closely has done more for han anything else. It is my opinion that we can learn them just about as much as they can learn from us."

"There is no doubt that we should use all these w
of trying to understand the people with whom we
working," Mr. Newman said, "and I think that Mrs. G
don's suggestion is an unusually good one. While we
having these discussions I wish all of you would st
closely the children and young people and adults in y
classes and in your homes and in the stores and where
else you may see them. Even when you walk down
street you can watch people and try to decide why t
behave as they do. For example, on my way to
church this evening I saw a young man and a girl on
street. They had both dressed up in their best clot
I am sure, and, judging from the way they looked at e
other and laughed and talked, they were happy just to
together. Why do you think they acted like that?"

"Well, anyone could tell you that young people lik
be together, that they are usually silly, and that t
are crazy about pretty dresses and 'sporty suits,'" J
Chester replied.

"At least part of what you say is true," Mr. Newm
said, "but in the talks that we will have here I hope
we shall be able to see more clearly what people are in
ested in. We may think that the young folks are s
but we shall see that the interests that we adults have
built up on those that we had when we were young
that were probably considered silly by our elders.

e come to be what we are through changes that have
n taking place gradually through the years. Frequent-
ve are impatient with children or youths because they
not behave as we think they should; but we forget how
ly we ourselves developed, and we judge them by the
dards or rules that we have formed after many years
xperience. We understand the laws of slow physical
vth; we do not expect a boy to grow to the size of a
in a few years. Yet we are inclined to be cross with
ild who does not respect the rights of others or who is
sh. Being considerate of others and their rights, be-
socially minded as some call it, is not something that
re born with, but is something that we acquire. One
he chief opportunities of parents and teachers is to
the young child to develop unselfishness and to learn to
ct the rights and properties of others. The failure
o this accounts for a good deal of the stealing and
sedness that is written up in large type in the news-
rs."

Helping children to be thoughtful of others is certainly
t of our big aim of leading them to live together as
children of God," Miss Hopkins said. "All of us
with you in that. I have that purpose in the back of
mind, but I confess that I am hoping our discus-
will help me in very practical ways. For instance,
s my biggest problem at present: why do the boys

and girls in my class pay so little attention to what I to them on Sunday, and seem not to be interested in lessons I am trying to teach them? They cut up so m that I am puzzled as to what to do with them."

"We shall not have time to talk any longer to-nigl Mr. Brown broke in. "Perhaps Mr. Newman will willing for you to bring up that question a week from night."

"Yes," Mr. Newman agreed, "I believe it will be a plan to try to find out first of all what people are re interested in. Suppose we think about that between r and next Wednesday evening."

CHAPTER II

WHAT ARE THEY INTERESTED IN?

I AM glad that we will talk to-night about the prob- that I brought up at our meeting of the Sunday School ncil last week," said Miss Hopkins. "My boys were se than usual last Sunday. They threw paper wads whispered and paid no attention to what I was trying ell them. I can't get them interested in the lessons, matter how hard I try. They seem to be interested fly in seeing which one can be the leader in misbehav-

do not suppose there have ever been many Sun- school teachers who were not puzzled by this difficulty, ther in big schools or little, in city or in town or in try," Mr. Newman said. "Perhaps we may be able nderstand better the things that our pupils are inter- d in if we try to find out what we are interested in elves. To-night I brought with me some magazines— *Saturday Evening Post,* the *Farm Journal, Better nes and Gardens,* and the *Woman's Home Compan-* I want all of you to look through the advertisements e what pictures interest you most. Select the three you like best and be ready to tell the rest of us why selected them."

They spent a few minutes looking through the mag zines, and then Mr. Newman called for a report. "Su pose you start, Miss Hopkins," he said.

"I like this one of the two boys with their dog," M Hopkins said. "It reminds me of the boys in my cla and I do love them even though they worry me half death at times. Then I selected this one of a woman a pretty dress because I am planning to make a dress m self, and this one is a good style. For the third one I to this one of a train going at full speed. I am always pla ning the trips that I wish I could take."

"What did you select, Mr. Gordon?" Mr. Newm asked.

"Well, I am so much interested in cars, now that I planning to buy one, that I have two ads showing them a sport model and a touring car big enough for all family. Then I like this one of a modern dairy; I n a new cow barn myself, and I wish that I could afford like the kind pictured here."

"Tell us about yours, Mrs. Gordon."

"When I found this one I showed it to my husband told him that he should have selected it himself. It i page showing three desserts that look delicious. I supp that I like to cook good things just as much as Mr. G don likes eating them, however. My next picture is a Hoover cleaner, because if I had one it would m

iat I should not have to sweep the floors. For the third selected this one of young people playing tennis because like young folks so much."

"What pictures did you choose, Miss Bonner?"

"I like this one of a woman working in her flower rden, this one of a fine-looking woman who 'earns a big lary,' and this one of a box of candy. I naturally like wers and candy, and the other picture appealed to me cause I am trying to save money so that I shall be in- pendent when I am an old lady, and I find it hard to do on my present salary."

"I like this one of a baby trying to put on his shoe, and is one of a beautiful dog, and this one of a radio," Mrs. apman volunteered. "And there are others of food d lovely homes and fine-looking cars that I might have osen if you had not told us to select only three."

"Perhaps these will be enough to help us to understand iat folks like," said Mr. Newman. "These dishes of od actually make one's mouth water. Satisfying hun- r is one of the chief and strongest desires that all of us ve. You know how a person who has had typhoid ver will beg for food even against the doctor's strict lers. In China, where there are such terrible famines, e people become like savages when they are crazed with nger. We are fortunate because we do not really suffer lack of food; we usually get it when we need it. The

desire for food is one of the first things that the baby wil try to make plain. He cannot tell you what he wants, bu his loud cries leave his mother in no doubt. The littl boy who takes the cookies from the pantry has the sam urge for food, and he sometimes forgets even to stop t ask for something to eat. We adults have learned to b more or less polite about our hunger, but you know hov cross you are when your dinner is late or when you hav to go on a diet."

"Well," said Mrs. Gordon, "I understand better nov why Jimmy keeps the tea cake jar empty. He used to ea no more than his sister did; but now that he is twelve I can't keep enough tea cakes, bread, and preserves o hand. But there is another thing about Jimmy that puz zles me: why does he keep such a queer collection of thing in his pockets? He must be interested in everything unde the sun!"

"Curiosity and the desire to own things are two ver strong urges we all have," Mr. Newman answered "The little child takes a clock or toy to pieces, the bo wants to see how many different things he can do with hi hammer, Edison works on a new invention—all of the are discovering things and seeing what they can do wit them. Jimmy is curious about the things he has collecte and he will look them over and find out how he can us them. Also he wants to own things, just as the rest o

s do. He has only a few things that he can call his own
ıd can do with exactly as he likes, and he wants others.
/e want things of our own—cars or houses or pets or
odern tractors or gardens or grocery stores or new
othes or a world of other things, according to our age
ıd what we already have, and what our friends have,
d so forth."

"Well, I already have a car, but I want a new one," Mr.
ordon said. "My old car certainly does look rusty now
at my neighbor has a new model, though I was fairly
ll satisfied with mine until the new ones came out."

"We not only want to own things," Mr. Newman re-
ırked, "but we want to have our friends and even people
om we do not know admire whatever it is that we have.
casionally there is a miser who loves money for its own
e and does not want anyone else to know how much
has, but to most of us one of the best parts of owning
ngs is having a chance to show them to our friends.
we are frank, we will confess that we rather enjoy hav-
people praise our new cars, the vegetables we raise,
delicious cakes, our intelligence, our ability to throw
all, our good looks, our best furniture. Whatever we
e, we are glad that our friends know about it. This
kes us feel important; and the more other people praise
possessions, the more important we feel. Unless it

is carried too far, it is a quite natural feeling and nothin
to be ashamed of. We certainly ought to recognize th
desire when we are working with other people."

"The desire to show off and to attract the attention c
others must have been the reason for my wanting m
friends to see my new car," said Mrs. Sanders with
laugh. "It is a relief to me to know that other folks fe
the same way about their possessions. Is that why litt
children show off their new dresses and shoes and the
pets and even useless little things that they may hav
picked up?"

"Yes," Mr. Newman answered, "and the longing to fe
important makes them tell their admiring playmates ho
fast their big brothers can drive and how tall their fathe
are and how well their mothers can cook. All of us, bi
and little, show this same desire to attract attention an
have people think well of our families and ourselves. Th
is why we men and women do not want to wear ol
fashioned clothes, why we want the latest model in car
why we always have a bigger tale or a funnier story th
we must tell, and why we want to catch the biggest fis
or win the prize in a game."

"Is this same longing for attention shown by the bo
and girls of eighteen and twenty when they spend
much time primping?" asked Mr. Chester.

"Yes, and it is not limited to those years, as most

s might admit unwillingly," said Mr. Newman. "It is atural for people to be interested in each other, and with oung people this interest is very powerful. They are eager gain the attention of anyone, but especially of those of eir own age. It is one of the laws of nature that boys and girls, too—are interested in the opposite sex. ometimes this interest is shown early, and sometimes it a bit delayed, but they will have it sooner or later un- s they are 'queer.' They would rather have their sweet- arts admire them than anyone else. Often they do ngs that we think are silly when they are trying to at- ct attention and shine before all eyes, particularly one ir. Besides, if we were in the place of the young people should not think that these things were ridiculous. e forget just how foolish we were at that age, but I e say our parents often laughed at us behind our ks."

'I suppose so," said Mr. Gordon, "and I believe that an be more patient with Thomas hereafter. Some years o we were distressed about how careless he was of his thes, and we used to tell him that the neighbors would nk he was a tramp. Now he spends so much time ssing his suit, fixing his tie, and combing his hair that is always late to meals or to his engagements. I know t he usually takes such pains to look well because he ond of Jane and wants her to be pleased with his ap-

pearance. I confess that I used to be that way mysel when I was trying to make Betty like me. Do you remem ber that gray suit of mine, Mrs. Gordon?"

"I believe that gray suit was the one thing that finall made me decide to say 'yes' to you," laughed Mrs. Gordo "You were so much handsomer than the other boys whe you wore it. And Thomas is just like you. Whenev anyone says anything nice about him he tells Jane abo it. I've been rather provoked with him at times when h would not pay any attention to what I said, but was ver much concerned about what she and the other young pe ple in his crowd might say about him."

"Thomas would be pleased to have us think that he well-nigh perfect, just as Jane thinks he is; but if it is choice between us older folk and his own crowd, he woul probably not hesitate as to whose opinion he would pr fer," remarked Mr. Newman. "The desire to star well with the people with whom one goes is very stron We know that is true even about ourselves with our mi sionary society and our club and our neighbors. We wa to look well and to behave just as our friends think w should. We like to be stylish, and to have a good-loo ing car, and to have people admire us for our success whatever we do. A majority of the things that we do a done with the idea of winning approval of ourselves and other people."

"Well, I believe that all of us need to have some person
persons who think a good deal of us. It gives us a sort
anchor in life to have people love us. Then, too, it
eps us unselfish if we think of others instead of our-
ves," said Mrs. Chapman.

"You are certainly right, Mrs. Chapman," Mr. Newman
d. "Take this matter of approval that all of us are
much concerned about. It is one of those things that
good for us if we have just enough, but bad if we have
much. We do not want to be so bound down by the
ire to have others think well of us that we would not
e a stand for the right in the face of criticism. The
ire for praise is a fine thing when it makes us careful
ut being neat and clean and being polite to strangers
well as to our friends. This desire has some part even
ur being honest and truthful. But we do not want it
e carried so far that we do not have any opinions of
own or simply follow the crowd because we are afraid
what they might say about us. Young people who are
susceptible often get into the habit of doing and say-
what their group does and says, but sometimes they
stand up under criticism of both adults and people of
r own age in order to do what they think is right.
hope to lead our boys and girls to desire above
ything else the feeling that they have done what God
oves of, rather than to be concerned chiefly with what

others say about them. This need of getting to higher ar higher ideals begins with the baby who wants the approv of his mother and father. Later on he has playmates ar children at school to think of, and gradually his circle friends becomes larger. In each stage he must learn rely more and more on what he thinks is the right thi to do rather than to follow the crowd. When we a working with boys and girls we must remember that th desire for approval, for the praise and admiration others, is one of the most powerful things in life."

"I understand my boys better now, I think," Miss Ho kins said. "They were really trying to attract attenti and show off when they were shooting paper wads la Sunday morning instead of wanting to bother me, as imagined. They seemed to be trying to see who cou shoot one the farthest, until I was tempted to dism them before the closing bell rang."

"Yes, each one was taking that way of trying to out the other fellow," Mr. Newman said. "Each wanted feel that he could do better than the rest of the boys a to show the others what he could do. Sometimes a b who cannot do well in school will try to shine by bei very troublesome. He cannot win attention in any otl way, so he uses the only thing that he can do easily— gets the attention of both the teacher and the other pu by being the 'worst boy' in the class or school. Of cou

does not stop to think *why* he is acting this way. In
t, most boys and girls would not know why they act
hey do, even if they did stop to think. Knowing that
se wants are what make us behave as we do certainly
os us to understand ourselves and other people. These
gings and desires lead us to do things without our rea-
ing about them. It would really take an effort on our
t to keep from doing them. The fact that we are being
ried along' by our desires is why they are called *drives*
rges. They are something within us that we are often
conscious of, but that accounts for our behavior. My
wledge of these things has been invaluable to me as
perintendent of day school and also of Sunday school,
it has made me able to help both pupils and teachers.
en you can look beyond the thing a person does and
what makes him do it, you know better how to help
person."

Let us think about those boys again," Miss Bonner
gested. "Was the desire to 'show off' the only reason
they cut up so much in class the other morning? It
as to me that often they get into trouble just because
are so full of energy and life that they simply can't
still."

am glad you brought up that point, Miss Bonner,"
Newman said. "Frequently there are two or three

different wants or desires that make us do a certain thin
There were probably a number of reasons why the bo
acted as they did, and we should try to find out as ma
of them as possible if we want to be sure that we unde
stand the boys well. The whole class had to have so
way of taking care of their longing to be active, as y
have pointed out. Also they wanted to make things ha
pen and to stir up some excitement. These wants, add
to the desire to show off before each other, may have be
the chief reasons why they behaved so badly, but perha
there were others too."

Mr. Brown broke in here: "I agree with you about t
boys wanting some excitement. Most of the young peo
to-day are spoiled, in my opinion. When I was a boy
was thrilled over my father's purchase of a second-ha
surrey, and now a young fellow is not satisfied unless
family has an automobile which he can use himself m
of the time. I lived five miles in the country, and
thought it was quite an event to go to town on Saturd
but boys that far from town these days think nothing
running in for a soda or a movie practically every day.

"Yes, ideas are certainly changing, but times h
changed too," agreed Mr. Newman. "I venture that if
were about eighteen years old now we should feel j
as the young people of to-day feel, but it is hard for
to realize that. These boys and girls have not had a

g to say about the world in which they find themselves. s world has been made what it is chiefly because of what lts have done. I always have a sense of responsibility n I see young folks to-day facing a world that is dif- nt in so many ways from the one we faced thirty years when we were their age. I wonder how we would along if we were young and had the problems they e to-day."

I think that autos have done a great deal toward mak- people like change," Mrs. Sanders suggested. "Since so much easier to get around now than it was when had only horses and buggies, most people take at least w short trips, and many of them go off on long tours were unheard of in my youth. We older people seem ke it pretty well ourselves, too. Even Mr. Brown here eled in his car across two States to see his first grand- "

Yes," Mr. Newman said, "all of us dread monotony, e or less, and want some adventure and change. Our hbors are taking trips, and we become accustomed to s they do. Furthermore, such trips satisfy our desire o things. We feel that we have accomplished some- g when we have driven three hundred miles or more ne day, and we tell our friends proudly about how dly we made the trip, and how far we went without a ture, and how many miles we made on a gallon of

gas. Also we like to make things happen, to be the cau
of things, whether it be taking trips, or shooting pap
wads, or tying a can on the tail of a stray dog, or raisi
a crop, or running a store, or building a house. We adu
have a chance to do many things that we want to do, b
the little boy who drives nails in the porch or draws p
tures on the parlor wall is showing that he has the sa
desire to do things that we have, but does not use it
suit the older members of the family."

"Well, I suppose that liking to make things happen
really why I am pleased when I make a new kind
cake," said Mrs. Gordon. "I am never satisfied until
have a chance to try my hand at every new recipe that
can get hold of, for I do like to know that I can cook ar
thing I want to. I feel the same way about making
dress or raising beautiful dahlias; I want to know tha
can do it."

"The youth with his auto, the woman with her baki
or her dressmaking, the man with his farming, the lit
boy with his popgun—all want to do something and
do it well," Mr. Newman said. "Children show this sa
desire when they want to put on their own coats or butt
their shoes, and even when they want to cross the road
themselves. In our Sunday school work we ought to
this desire to do things. Let the boys put the chairs
a row or put the songbooks on the benches at church ti

en telling the story of the lesson is one way in which e children can 'do' something. The young people can flowers in the church or act as ushers and be the of- rs in their own classes. This gives them something to and also makes them feel important, so we are satisfy- two wants in this way."

Yes, and what they do for the Sunday school or the ırch is training them to be thoughtful of others, is it ?" asked Mr. Brown.

That is a good point," said Miss Bonner. "Most of are interested in other folks, and I think we should that interest. That explains why a number of us chose ures of children or young people. One reason I oy my car so much is that I have a chance to give my nds pleasure by taking them out for rides. And I ce Mr. Gordon wanted a big car so that he could take he family in it."

As we said before, all of us are interested in other ple, especially in those whom we love," said Mr. New- ı. "One way of showing our love for them is to do gs for them, just as Miss Bonner suggests. Another ing that we all have is for a feeling of security. You t to get to the place where you will not fear old age lependence on other people. That is why there are so y advertisements in the magazines and papers about sions and trust companies and endowment policies.

Not only do we want to feel secure and safe ourselve
but we are eager to provide for those whom we love i
order that we may feel that they are safe too. We n
only like to look forward to comfort in our old age, b
we also want comfort and ease right now. Children an
young people usually think only about the present; the
are interested chiefly in what is happening to them to-da
and either do not think of to-morrow or do not bothe
about it. We learn to provide for the future. This fee
ing of living in the present is what makes it so hard f
boys and girls to be interested when we say, 'Lay up f
yourselves treasures in heaven.' They want somethin
to-day, not something after they die."

"Sometimes when we are not satisfied with what w
actually have to-day we may take it out in reading," M
Chester remarked. "I have not had a chance to trav
much, and, like Miss Lane, I am always wanting to g
on a long trip. I like to read stories in magazines an
books about people who go around the world and see ne
sights and visit strange places. I can imagine that I a
with them and feel almost as though I had taken a tr
myself."

"That trick of imagining that one is the hero of t
story is often indulged in by young people," said Mr. Ne
man. "They like romances and love stories because th
have a chance to imagine that they are just like the beau

women or handsome men in the tales they are ding. When they are not reading stories they are often dreaming, thinking of themselves as being very pop- r or very charming or very smart or very good or very at in some way. They get a lot of satisfaction from , and it is hard for them when they are called back to th and have to wash the dishes or hoe the potatoes. If were honest about our own daydreams, we would prob- find out that each of us here sometimes imagines how would feel to be a great person in some way. Now, dreaming is a very good thing when it leads us to do ething. It shows that we have imagination. I believe inventors and explorers and authors, like Edison and d and Shakespeare, must have imagined things and their dreams before they did things. But it is a thing to dream too much, trying to build up an ginary world where everything is just as one wants it. real life often things are *not* just as we would like to e them be. We must learn to accept some things as are and make the best of them. We must face facts find out some way either to change things or to make best of them. Instead of doing this, we often try to get or ignore the facts, or we attempt to make up an use for sliding out of some of our difficulties."

We have been talking about so many interests and

longings and wants that I have become somewhat lost Miss Lane protested. "I want to think all these thing through more carefully later on, and I believe it would hel me if we should prepare a list of them."

"That is a good idea," Mr. Newman responded. ' will write on the board if all of you will call out the thing that you have learned that all of us want. Now let u make a list."

The members of the group named the following wan or desires:

To accomplish something; to do things; to make things happen.
To feel important; to attract attention; to win the admiration of others.
Interest in others—family, friends, children, old people.
Love; interest in the other sex.
Possession; owning things.
Comfort, ease, security.
Travel and adventure; excitement.
Activity; play and games.
Curiosity; wonder.
Sympathy (caused by interest in others).
Satisfaction of hunger and bodily needs.

"That is a pretty good list, isn't it?" Mr. Newman sai "Now, instead of answering the questions that Miss Ho kins raised again at the beginning of our discussion t night, I wish that you would think over carefully all th things that we have been talking about and see if you ca

ice in your pupils next Sunday any signs of these long-
s and desires. If we understand better just why our
ils act as they do, perhaps we shall be able to work
n them better. And remember that often a person does
ing not for one reason alone, but for two or three
sons. As we said before, there are sometimes a num-
of wishes or longings or desires that lead a person to
ave as he does. Next week we can talk over all these
gs again."

CHAPTER III

WHAT ARE THEY INTERESTED IN?
(CONTINUED)

"It is fine that all of our officers and teachers are he again this week," Mr. Brown said. "From what some them have been telling me, Mr. Newman, I am sure th they will have a number of questions to ask, as well as number of interesting reports to make."

"Since you were the one to raise the first problem la week, Miss Hopkins, suppose you tell us what happen in your class last Sunday," Mr. Newman said.

"I did not realize how little I knew about my boys un I began watching them as you suggested last week," Mi Hopkins confessed. "I was at the building about twen minutes before Sunday school opened, and the first b who came in was James. He has always been hard manage, and he is the leader in playing pranks in class. saw that he had something in one of his pockets, and asked him what it was. His face lighted up, and he pull out a sack of marbles and showed them to me. Some them were very pretty, and I picked up one and sai 'This is a beautiful taw; I should like to try to shoot i He looked very much surprised and asked me if I had e played with marbles. 'O, yes,' I replied, 'my brother, w

only a year older than I, taught me how to play, but
ve forgotten a good deal about it. I should like to
h you play sometime, however.' 'Well,' he said with
in, 'I did not know that you could do anything like
You ought to see me play. I can beat anybody in
crowd. I'll come to your house and teach you how to
t.' I thanked him; then I suggested that his mar-
were very pretty, and if the other boys saw them they
ld be so interested that they would not settle down
he lesson, and I asked him what he thought we
ld do. 'I'll not let the fellows see mine until after
, and they had better not try to show any of theirs
e you are teaching us, either. You just leave it to
The lesson went off beautifully. James would frown
y boy who began whispering or who was not paying
tion to what the others were saying. One boy rolled
per wad and shot it across the room before James
what he was doing. 'Hey, cut that out!' he com-
led. The boy was so astonished that he did not
er. After class I thanked James privately for help-
ne, and he said: 'O, that's all right.' And off he ran
in the others."

id you think through the reasons why James acted
did, Miss Hopkins?" Mr. Newman inquired.
have spent all my spare time trying to figure that

out, and I was surprised to find how many interests a wants he showed even in that one incident. He own the marbles and was pleased to possess them. They we his very own. He could 'do things' with them, whi means that they appealed to his desire to be active and 'make things happen.' Even though he did not show the to the other boys, he brought them with that idea, for hoped to make the others admire him, or even envy hi because he had so many of them and such pretty on He was glad to have me show that I liked his possessio and he swelled with pride as he told me that he co 'beat all the other fellows.' This same desire for pra and recognition was shown when he boasted that he co make the boys in the class behave. He felt import when *he* kept order in the class. He got the attention the class by 'keeping them straight,' just as he had got it before this by being the leader in playing pranks."

"You have figured out his interests very well, M Hopkins," Mr. Newman said. "Do any of the others our group want to ask any questions?"

"I have been wondering if James was not actually ' ing something' when he kept the other boys quiet," M Bonner suggested. "We usually think of being active o when we are walking or plowing or weaving or do something with our bodies, but I have decided that we really active when we are thinking, also. When I was

ge I used to feel as though I had done a day's work
r I had studied hard; it wore me out. So we are
ly leading our pupils to be active when we lead them
ink and to give their attention to the discussion. That
hat I feel about the young people in my class: they are
ng part in the work when they talk about their prob-
s and how they should be met. Am I right in this?"

Yes, it is not only physical activity that we are inter-
d in," Mr. Newman said. "The members of the adult
s do not leave their seats and pass story papers and
e pictures in books and draw on the board as the little
s do, but they are having a part in the class if they
in the discussion, or even listen to others. Children
stay in the house and read on a rainy day are mentally
e, too, though if they are quiet too long it probably
ns that they are not well. That is a good point, Miss
ner."

believe that just because James was interested in
ing the other boys quiet last Sunday it is not certain
he will always try to keep them quiet," Mrs. Gordon
rked. "He felt that he was a partner of the teacher
one day, and he found pleasure in doing this because
s something new. Also he liked to show Miss Hop-
that he could 'boss' the boys, but I suspect that she
have the same old trouble with him sooner or later."

'hat is certainly true," Miss Hopkins said. "I am not

hoping that James will be a model boy from now on, b
I found out one of his interests. He realizes that I c
be his friend and that I am 'human,' as he would probab
put it. I am encouraged because our discussion last we
helped me to understand him better. I see now that
should be a companion to the boys—study the boys the
selves rather than merely study the Sunday school less
and ask questions on it. The fact that I could keep Jam
interested for even one Sunday makes me feel that
could interest him on other Sundays if I knew him bett
So I am glad to come to these meetings of our Sund
School Council, and I warn you that I will ask a lot
questions each week."

"You spoke of James not being a 'model boy,'" M
Chapman said. "I have noticed that grown people usua
think a child is a good child when he does not bother the
We are too liable to think about ourselves and our co
fort instead of thinking about the children and how th
are developing. Rearing children is no easy or comfortal
job, and in order to do it well one has to give time a
thought and effort to it. I think that the same thi
is true of teaching a Sunday school class. We must
willing to find out the needs of our pupils and then
what we can to meet those needs, instead of deciding w
we think the children should know and then trying to m
them learn it."

agree with you," said Mr. Chester, "but it is some-
s very hard to know just what those needs are, as I
at our first meeting. For instance, in my class of
g people there was very little interest in the lesson
Sunday. One of the girls had given a party the eve-
before, and the others had gone to it. They were so
whispering to each other and passing notes and teas-
Bill and Margaret, who have quite a 'case,' that they
d pay no attention to me. They are just downright
and thoughtless, and I don't know what to do. I
ze that each one is interested in the other sex, but why
ney carry on like that?"

'erhaps they have not had an opportunity to see each
much and are in need of more parties or good times
her," Mr. Newman suggested. "Then, too, there is
tain amount of excitement or thrill in doing some-
that is more or less forbidden, and they enjoy the
g that they are running things. If they were made
nsible themselves for the order in the class, if they
feel that it is *their* class and that they are managing
mselves, some of the trouble might disappear. It
l take a rather long time to teach them how to organ-
d carry on the class work, but it would be very worth
in the end. Let them be the officers, with you as the
adviser. Of course they may do things somewhat
at first, but they will never know how to be re-

sponsible until they have some experiences in carrying r
sponsibilities. Do you see any other reasons for the
suggestions of mine?"

"Yes," Mr. Chester replied. "I suppose that such a pl
would make them feel that they were important, that th
were accomplishing things themselves, and then each o
would do his best so that he would win the approval
the group."

"I think the desire to win the approval of others is o
of the strongest urges or longings that we have," M
Lane put in. "In my class of Juniors I have discover
that frequently a boy or girl will be more influenced by t
opinion of the other members of the class than by
opinion. Now that I understand better just how they fe
I shall try to guide the children in their thinking and
forming their own opinions. I remember now somethi
I read some weeks ago but paid little attention to at
time. In a certain magazine article the author reco
mended that the children in a class decide on their o
rules, because then they would make each other stand
these rules much more than if the teacher herself l
merely told them what to do. Is this a plan which can
worked in Sunday school?"

"I am sure it can, for I have tried it out to sc
extent," Mrs. Chapman said. "There were two child

y class who always wanted to take the leading part
ıything that the group decided to do, instead of be-
villing to take turns. I realized that they needed help
ırning to work and play with others; so one morning
the whole group to talk over what we were planning
and who should be selected to do certain things. The
decided that they should take turn about and voted
ertain duties for each one. It worked out just about
hoped it would: not a child protested against the
ɔ decision."

have always carried out that idea in my home with
wn children," Mrs. Gordon said. "They have a real
of honor and fairness; and if one takes advantage
ıe others, they all jump on him and make him
into line. I always thought it was better to have
greement like that than for parents to make a lot of
themselves and then force children to follow them.
ieve the reason this plan works so well is that it
children a chance to 'do things' themselves; they feel
tant because they have accomplished something."

nd the group spirit is very useful in carrying out the
' Mr. Brown said. "In reading about the Boy Scouts
ned that out of every hundred boys between the ages
even and fourteen, about eighty-five are in clubs
ngs or some sort of organization. And the boys
reatly influenced by the others in the group. If

the gang is made up of the right kind of boys, it is fi
for them. But sometimes a good boy may join a ga
of boys who are rough and who may even lie and che
and steal, and then it is a dangerous thing. We must ta
account of the fact that boys want to be with each oth
in this way, and I think it is an excellent plan to organi
all the Sunday school classes above the juniors and let t
boys and girls be the officers and carry on the work ju
as Mr. Newman suggested for Mr. Chester's you
people."

"Yes, and I think the girls should do the same thing
said Mrs. Chapman. "They are very much like t
boys in most ways, and they should be taught to ta
over certain responsibilities. But I should like to kn
why they are all so eager to have clubs or gangs. Wh
wants and desires are at the root of that feeling?"

"After all, even adults like to be with each other," M
Newman remarked. "In cities and towns there is nea
always a Lions' Club or a Rotary Club or some other
ganization of business and professional men. And if t
women were frank, they would probably confess that th
enjoy the missionary society meetings not only beca
they have a chance to work for missions, but also beca
they like to see and talk with each other about their n
clothes and new recipes and a neighbor's sickness, and h
well their children are doing in school, and what barga

have bought, and how their gardens are growing, and many chickens they have hatched off, and the price ggs. And through all of their conversation you will that each one is proud of *her* recipe and *her* children the bargains *she* found, and so on. I see you men are ing, but you act just the same way: if you are a farm- nd are not able to boast about a specially good crop, get attention and sympathy by complaining about what drought did to your prospects for a good crop of corn. f you are a weaver you talk about how many yards of you ran off or how some of the spindles or looms are of fix, which accounts for the shortage in this week's rd. So the desire to attract the attention of others and ink well of oneself is strong within each one of us shows itself in most of the things that we say and do. adults try to win the approval of our group just as oys and girls do, though we may not have a club or organized group."

"This discussion has interested me, but I want some about my own class," Miss Lane said. "On Sunday, garet, a timid, quiet little girl in my class, brought her whose clothes she had made. She knows how to sew ifully, but of course it was rather disturbing to have e children playing with the doll rather than paying at- n as they should. I let them look at the doll long

enough to satisfy their curiosity, and then persuaded the
to let Dolly go to sleep while we went on with our wor
But why do you think the child brought it to the clas
She has always been so shy and retiring that I was su
prised at this."

"That very shyness and quietness is probably what ma
her bring the doll," Mr. Newman explained. "In t
first place, she showed her longing to make something,
create, by making the dress; she took delight in that acti
ity. Then, since she is so bashful that she does not ha
much attention, she took this way of gaining it. She w
undoubtedly very popular there for a while, when ea
little girl was begging for a chance to hold the doll. S
enjoyed the fact that the group admired something s
possessed and also admired her ability to sew. Of cou
she was not conscious of all this, but if you will wat
little children closely you will often find them doing thi
to attract attention, just as grown-ups do."

"There is one question I want to ask," Mrs. R
said. "You have said that we like to be active and t
we want to attract the attention of others. If that is
how do you account for the fact that in a class of ad
the members refuse to take part in the discussion and
not have a teacher who does not lecture without ask
them questions?"

One reason why most adults will not join in the class
ussion is that they are in the habit of listening to the
ner, and they do not want to exert themselves," Mr.
rman explained. "They prefer to be 'entertained' in-
d of doing some real thinking themselves. Then, too,
are often a bit nervous about talking, because they
that they may make a statement that will not win the
roval of the group. Sometimes there are certain men
vomen who make themselves nuisances by talking a
t deal. They are getting attention in this way, and
e of them seem to enjoy attention even at the price
aking themselves more or less unpopular. However,
e are many folks who enjoy lectures in Sunday school
er than taking part in a class discussion. As I have
pointed out, most of us do not want to attract atten-
unless it is favorable. That is one reason why we do
want to attempt things we have never done before
are not sure we can do well. We want to 'shine' in
ything that we undertake. Watch for this feeling
he part of the people whom you are with, and you
be surprised to see how often you find it."

believe there is another desire or interest which
something to do with this," Miss Bonner suggested.
en we undertake something new we have a feeling of
urity, and we said last week that we all want comfort
a sense of being secure. The feeling of not being sure

of oneself might keep us from doing things ranging fro changing from one business to another down to trying t play games at a party. It is interesting to see how mor than one desire or urge is found as the cause of mos things that we do."

"I am glad you brought up that point, Miss Bonner, Mr. Newman said. "I wish that we had more time to tal about other interests and longings that were shown by ou pupils last Sunday. Of course there are many other point that we should take up, but some of these we will tal about later on. We cannot take up each of these interest and wants in turn and see in detail how it should be use in Sunday school work. However, since we have discusse the longings and desires that people have and how a these wants make people act as they do, I hope that w shall be able to see beyond the behavior of our pupils t the *reasons for* their behaving as they do. Only whe we are able to do this will we be able to guide our pupil well. When we try to make people do things that ru against these desires and longings we get into troubl These wants are part of the nature that a person is bor with. Therefore we are working with God when we tak these wants into account, while we may be working again him when we disregard them."

"Do you mean that all of human nature is good an that we do not have to try to change people in any wa

simply let them follow their own wishes or desires?" Morris asked.

No, indeed," Mr. Newman hastened to say. "Practi- y all these longings and desires can be used either for d or for evil. For example, the wish to possess things show itself in wanting to earn money so that one can one's aged parents or other people, or it may lead a son to despise his fellow man and become a miser. in, we want men who have firm convictions and who not be turned aside by any difficulties that they run up inst. A child will not become a man of this sort if his nts try to 'break his will' and do not give him an op- unity to carry out his own ideas to some extent. On other hand, a child with a strong desire to have his own may be given in to until he becomes a tyrant, and n he is a man he cannot have the right attitude toward wife and children and will not be able to carry on his ness successfully. Some of our longings must be held heck or must be turned into new directions. For ex- le, the woman who has no children may be led through 'mother love' to become the matron of an orphans' e and look after the children of others. It is the hope eligious education that we may be able to guide these s and longings in such a way that they will make for ll Christian character. This guidance must begin early ue child's life, for what happens to the little child will

have a lasting effect on him. I trust that our discussion in this group will lead us to see how we may become better able to guide our pupils in their growth in Christian character. In order to do this, we must know their different interests; so let us all continue to study our pupils carefully."

CHAPTER IV

HOW DO THEY LEARN?

THE thing that I need most help on is how to get the
dren in my class to learn the Sunday school lesson
n week," said Miss Lane. "I have tried everything
I know. I have begged them to do it, and I have
ded them, and I have offered them prizes, but I don't
n to get anywhere with them."

What lesson did you have last Sunday, Miss Lane?"
d Mr. Newman.

It was on truthfulness, but my boys and girls could
answer half the questions."

Well, suppose they could answer *all* the questions—"

My, that surely would be fine!"

Yes, it would mean that they could at least *recite* the
n and that they had learned the answers to the ques-
s in the book. When you were a child you used to
hat you had 'learned' a poem or 'piece' that you were
ay' before your class or school, but you were merely
ating what you had memorized. But why do you try
ach a lesson on truthfulness?"

want them to learn to tell the truth, of course."

Do you have in your class a boy on whose word you
ot depend, one who has lied to you?"

"Yes, I have caught Will telling lies a number of tim and I wanted him to learn this lesson particularly."

"Did you ask Will any questions on the lesson?"

"Yes, I did that on purpose; and now that I come think of it, he could answer more questions than any the others."

"Do you believe this means that he had learned lesson of truthfulness better than the others had?"

"Well, I don't know. I was pleased that he co answer the questions, and I'd say that he had learned wh I was trying to teach him. But perhaps I was teachi just answers to questions."

"I believe we shall have to try to see if there is more to learning than that," said Mr. Newman. "Let see how you learn to do something yourself. Your fath has just bought a car, and you want to drive it. You a him to teach you how to drive it, and he tells you about steering wheel and the gears and the clutch and all other things that you need to know in order to be able drive. Then to be sure that you understand what he h told you, he asks you questions. You are able to answ all of them—how to start and stop, how to use the clu and the brake, and all the rest. Are you then ready take out a license as a driver?"

"I should say not! Father did tell me about how drive a car before ours was delivered. He was not

e when the agent brought it out to us. After the man I tried to start it. I was sure that I was doing just right thing, but it suddenly lurched backward and ran a tree. Father told me later that I had put the gear reverse instead of low. Then he showed me how to , to shift gears, and to stop. I did these things under direction until I got a pretty good idea of how to age the car. I have been practicing for some now, and I think that I will drive it alone to-mor-"

When you got into the car with your father, did you e the gear shift the first thing?"

surely did. I did not want to back into the tree , so I was very careful about shifting. Under fa- s direction I shifted correctly and was pleased to have ar start forward. Then I shifted again and again, I soon learned to do it pretty well."

We see clearly that in learning to do something such iving a car we have to *do the thing instead of merely g about it.* The talking about how to drive was not gh. You had to get into the car and *do* all the things which you had been talking. Also you repeated the s that were successful, and you were careful not to t the things that were unsuccessful. When you l that shifting the gear in a certain way meant that ar would go backward you tried out another way of

shifting, then you found one that was a success and we pleased with this success. Furthermore, you did not mak just one trial and then decide that you were an expe driver. It will take a lot of practice on your part to b able to handle the car as easily as your father does, as yo realize. Do you understand more clearly now how peop learn things?"

"Yes," Miss Lane answered. "I had never tried think it through before. I see that there are two chi points to be remembered: you have to do the thing aga and again, and you will repeat only those things that mak you glad that you did them."

"This discussion that you two have had has helped a of us, I am sure," Mrs. Gordon said. "But there is o thing that puzzles me. I learned to make a marble ca the other day, and I had no trouble at all in learning do it. The first one I made was delicious, and I am co fident that I could make another one just as good to-mo row. I did not have to try my hand at it again and agai Now, can you say that I learned to make that kind of ca in just *one* trial?"

"Have you ever made other kinds of cake?" Mr. Ne man asked.

"Mrs. Gordon is noted for her cooking, Mr. Newman Mr. Morris hastened to say. "You are a newcomer he or you would not ask that question."

I felt sure that you were a good hand at making cakes, s. Gordon, because what you said shows that," Mr. vman said. "You have had much experience with pes and with mixing batter and with baking. There e not many things about the cake that were really new ou, because you were familiar with the principles of e-making, and simply used some new ingredients. The unt of practice that you need will depend on how h you know about what you are trying to learn. Now, situation would have been quite different if you had l to learn something that was entirely strange to you, as using a typewriter."

You selected a good example," said Mrs. Gordon with ugh. "I tried to use the typewriter Thomas bought ntly and soon gave it up because I couldn't hit the right s. I don't see how people can write so fast on the rary machines."

You feel that way because you have not practiced long gh. If you tried it again and again, you might learn pe easily and quickly," Mr. Newman reassured her.

May we go back to a discussion of Will and my dif-ty with him?" Miss Lane asked. "What you have said ws light on the problem. I see that I have been think-that when my pupils could answer the questions ked them about a lesson they had therefore learned

the lesson. But Will, for example, has not *learned* t *lesson* on truthfulness until he tells the truth."

"Perhaps it will help us to understand the case bet if we try to imagine why Will began telling lies," M Newman suggested. "I have heard that Will's father a mother were very stern and used to punish him sever when he was just a little boy. Suppose his mother ask him one day who took the little cakes she had put or plate in the pantry. Now, Will had eaten the cakes hi self, but he was afraid of being punished, so he said t neighbor's boy who was playing with him that afterno took them. His mother may have said: 'That child i nuisance, and I do not want him over here playing w you.' Will heaved a sigh of relief and was delighted t he had so easily escaped punishment. The next week may have lost his father's knife and have been questio about that. On insisting that he knew nothing about he escaped punishment again and was again pleased o it. After lying like this again and again, he finally ca to the point where he was ready to tell a lie instead of truth whenever he found himself in a tight place. To h it was much more satisfying to tell a lie and not be p ished than to tell the truth and be punished. The ch thing to be remembered about this is the fact that learned to do whatever was most pleasing or satisfy to him, and that he learned it only after he had trie

again and again. We say now that he has a habit of ng lies; this habit was built up as he learned."

believe we are getting still further light on just what ning means," said Mrs. Sanders. "But there is one g that I have been wondering about: you say that we ne thing that pleases or satisfies us. But I do not think very pleasant to take the blame about a thing when ave told the truth about it, even if we know that we not to be punished for it. I will tell the truth when I myself in a tight place, but it is not pleasant. I think reasoning falls down there."

"How would you feel about yourself if you told a lie?" "I am sure that I should not be able to sleep at night if I did that. It would be against all my ideals and princi-" Mrs. Sanders protested.

Mr. Newman smiled. "Then have you not answered your own question? *Why* do you tell the truth even when embarrassing and when it may get you into trouble? because you have a set of ideals that are so strong it would be less pleasing to you to do anything con- to these ideals than to suffer from telling the truth. her words, telling the truth and suffering for it is , in your opinion, than telling a lie, even though you thus escape blame or punishment. As in so many s, it is really a matter of choice. Will has not yet

built up a set of ideals that make him feel unhappy wh
he tells a lie. He is interested in what is going to happ
to him right away, and he is apt to choose the easie
way out of a situation because that is what will plea
him best. It is the task of his teachers, now that h
parents are dead, to see that he gets more pleasu
from telling the truth than from telling a lie. Habit
so strong with him that it will be difficult to get him to t
point where he prefers to tell the truth. If telling t
truth becomes more pleasing to him than telling lies,
will tell the truth, but not until then."

"But how can I help him do this?" Miss Lane asked.

"That will depend on what kind of boy Will is, on h
the other boys feel toward him, on what his teachers
day school do for him, and on other things also. Ea
boy must be treated differently because he is differe
from all others, and you must know him well so th
you may understand what help he needs. But I
know that you will never be able to do anything wi
him, or with any other boy who is a liar, until telling t
truth brings more pleasure than telling lies brings. Y
can do something for him in your Sunday school cla
but you should be with him during the week also. Whe
ever he does tell the truth, be sure to praise him for
and make him pleased that he did not lie. The best w
to break him of the habit of lying is to help him fo

habit of telling the truth. The more often he tells the
h, the better; for the oftener we do a thing, the more
we are to continue doing it—provided, of course, that
doing satisfies us. Practice is absolutely necessary,
it is just as important to have pleasure come from the
tice as it is to have practice. Perhaps a good slogan
us would be, 'Practice with Satisfaction,' as one teach-
ut it."

see where I have been making a mistake with my
girl who is so careless about putting away her
es," said Mrs. Ray. "I have been scolding her when-
she forgot to do it, but I have not often praised her
n she remembered to do it. After all, praise is cheap,
yet we rarely use it. I am going to see what praising
will do."

think you are very wise, Mrs. Ray," remarked Mr.
man. "However, give the plan a good long trial be-
you become discouraged. Often we give up too soon
use we do not see good results so soon as we think we
d. It takes a world of patience to help children learn
s either in the home or in Sunday school. How many
u have ever said, 'It is easier for me to do that myself
to try to teach you to do it'?"

number of the group smiled. "I am sure all of us
been guilty of that," confessed Miss Hopkins. "Two
ago when my little sister wanted to learn to make a

dress, and I promised to teach her, I could hardly kee myself from taking the material away from her and wor ing on it myself. However, I tried to be patient and l her do the cutting and sewing herself while I showed h how to do it. The dress was quite a success, and she w so pleased with it that she wanted to keep on sewing, she made an apron for me as a surprise. She was doi just what you suggested to us. She 'practiced with sa isfaction.' And now she can sew as well as I can, thou it did take her a long time to learn."

"Another very important thing for us to rememb when we are trying to teach a person to do something that he must have some real reason for learning to do Why do you like to sew, Miss Hopkins?" asked Mr. Ne man.

"First, because I want some pretty clothes, and it cheaper to make them than it is to buy them. Then like to accomplish something, as we said in our discussi some weeks ago. I am pleased when I have done a thi well."

"I like to cook because I can do it well," said M Gordon, "and because I want to have good food for r family."

"I try to run my farm well in order to make a go

ng for my family, and also because I take pride in be- a successful farmer," said Mr. Gordon.

In every case we will find that there is some want or ire or interest that leads us to do a thing," Mr. New- n pointed out. "Sometimes an interest is so strong h a woman that we say she has her 'mind set' on ertain thing. Her mind may be set on a new dress or a car or on spring cleaning or on sending her daughter chool. Whatever it is, she will do everything she can et what she wants. Sometimes a man will set his mind doing a certain thing, such as learning a new business, he will work at it until he learns it. A boy may be dy' to learn to throw a ball well, because he is pitcher his team. A girl is ready and eager to learn to drive r so that she can take trips to town without depending some one else to do the driving. Her father would say, e child has her heart set on doing it.' Now, having a d set to do a thing is very important. Unless there is ething within us that is urging us to do it, it may not one. We forget this, however, when we want children earn things. 'Why?' is a question that they ask us e often than we like. There is always a *why,* or on, for the things that *we* do, but we expect children o things just because we tell them to do so without ping to think about whether they are interested or y. In some cases we are right in making them do

certain things, but often if we helped them to the pla
where they would *want* to do other things, it would b
much easier on them and on us. Besides, they would lear
much more readily."

"How does that apply to the case of Will and ou
trying to get him to tell the truth?" asked Miss Lane.

"There is certainly a reason why Will has been lyin
when he gets into a tight place," Mr. Newman answere
"He has found that usually he is not blamed or punishe
when he lies. Sometimes he has been caught an
punished for lying, but that merely makes him sorry tha
he was caught, not sorry that he lied. But since he i
usually pleased by the results of his lying, that gives hi
a good reason to keep on doing it. Now, he is not going t
change from lying to telling the truth unless there is som
reason for it, unless he is 'ready on the inside'—not be
ing made to do it, but preferring to do it. Until he has
'readiness' to do it, he will not do it. If he is afraid onl
of being punished, his mind is set, not on telling the truth
but on escaping the punishment, and he will tell the trut
only when he fears that he will be caught if he lies. W
want him to be ready to tell the truth at all times, n
matter what will happen when he does it."

"Would stories about heroes help him decide to tell th
truth?" Miss Lane queried.

"They would surely help some if Will felt that he wa

ly to be in a place such as the hero was in. Will may able to tell the story of Washington and the cherry , and yet it might not have any effect upon him. How- r, if he knows that the best business men in town, the kers and the farmers and the ones who own the stores, successful because other people trust them and can end on their word, he may realize that it is a wise plan ell the truth because it helps a boy or man 'get on' in

But we want Will to be truthful, not merely be- e it is wise, but because it is right. He must be helped uild up high ideals. And if one of these men could be nero, and Will wanted to be like him, this would help ge Will. He would then have a mind set on being his hero and would have a good start toward telling truth. This is one thing that we try to do in our es in Sunday school—to inspire pupils to tell the . One of the best ways to do this is to lead the boy alize that you think well of him, that you believe in and depend on him. To appeal to his pride, to try to im to live up to the highest that is in him, to help him that he *can* be what God wants him to be, and that himself is Truth—all of these things are needed. We found out, however, that this is only the first step. r he feels all this, he must go farther. Merely want- o do it or talking about it is not enough; he must lly *do* it."

"In thinking over what we have been talking about, seems to me that there are three things that we must re member," said Miss Bonner.

"First, we must help our pupils come to the point where they are ready to learn without being forced to do it, where they have their minds set to learn.

"Second, we have to see to it that the pupils practice what they are to learn.

"Third, we must see that they are satisfied with what they are trying to do, that they have a feeling of success and not failure.

"If any one of these things is left out, our children can not learn as they should. As I recollect, that is the wa habits are built, is it not?"

"You are right, Miss Bonner," Mr. Newman agreed "A habit is really the result of having learned a thing s well that you do that thing without stopping to thin about it. I believe we scarcely realize how much of ou life is habit. One well-known teacher of psychology sai that nine hundred and ninety-nine out of every thousan things that we do are really habits. Not only our walkin and talking and plowing and weaving and cooking, bu even our thinking is usually merely habit."

"Isn't it a good thing that this is true?" Mr. Morri asked. "I have been helping my little boy as he learns t dress himself, and I have often thought how little I coul accomplish if I had to give as much attention as he doe

a thing as simple as putting on one's clothes. He has struggle with the buttons and with his shoes, and his gers seem to be all thumbs."

"It certainly saves time for us to be able to form so ny habits," Mr. Newman said, "but we must remember t after we form them we become more or less slaves hem. For that reason it is very important that only right habits are formed. People often speak of bad its and forget to mention the good ones that a person . We say that a boy has a habit of slamming doors or irl has a habit of not hanging up her clothes, but we get that not making too much of bumps and cuts, and ig polite to strangers, and building up high ideals can be made into habits. In fact, if we do anything often ugh it is likely to become a habit—provided, of course, satisfaction comes from having done it, as we have ited out so often to-night. We could give many eve- gs to a discussion of this one topic; but since we cannot that much time to it, we will refer to habits often n we are talking about other topics. And whenever want to ask a question about forming habits please free to do so."

CHAPTER V

THEY LEARN MORE THAN ONE THING AT A TIME

"Do you think that a person could learn more than on thing at a time, Miss Lane?" asked Mr. Newman.

"I don't believe he could," Miss Lane replied. "If h began thinking about other things, it seems to me that would keep him from learning the very thing he s out to learn."

"Does one ever learn things without thinking abou them?"

"I don't know that, either. Let me see how it woul work in my class. I am trying to get my children to men orize the Twenty-Third Psalm, and I don't believe the can do that without really thinking about it."

"It may be rather easy to lead them to memorize th Psalm so that they can recite it without making any e rors, but while they are trying to remember the words a they learning anything else?"

"I do not know what they would learn along with th words of the Psalm," said Mrs. Gordon, "but I do kno that while Tom was working on his problems in arithme this winter he learned to dislike his teacher. He got alo fine with his teacher last year and led his class in 'mat

he says that the new teacher is not fair, and he is at point where he hates even arithmetic, though it used be his favorite subject."

"That is a good illustration," said Mr. Newman. "We learning, or building up, ways of acting and feeling ward people and subjects while we are learning other ngs. And these ways of feeling and acting—or attiudes, as we might call them—are more important than owing any number of problems in arithmetic, or poems, history dates, or the exports of America. Tom probably likes school less now than he did before. While he was working the problems, he was learning to dislike hmetic and his teacher and school and studying, and it more serious that he has formed a distaste for these ngs than it would be if he did not know his 'math' les-. We never learn just one thing at a time, and these ra' learnings that I have been talking about, these side nings that go along with the learning that the teacher the child are thinking of, are often the chief things."

"All that never did occur to me before," Mrs. Sanders . "It makes teaching harder than ever when you k about that. Just seeing that children are in their es at Sunday school is certainly not enough. I have ays been interested chiefly in having them recite their nory verses and bring a penny or so for the offering, this opens up a really new idea to me."

"We teachers have to be particularly careful about wha
our pupils learn concerning the Sunday school and th
Church," Mr. Newman responded. "If a child comes t
Sunday school and finds that the place is not clean, tha
the building needs to be painted, that the songbooks ar
soiled and torn, and that the teacher does not prepare he
lesson, what is he learning about Sunday school? He wi
believe that the members of the Church do not think tha
religion and the Church are so important as their ow
homes or their cars or farms. There will grow up in hin
without his knowing it, a lack of respect for the Churc
and for religion itself. The way Miss Lane ac
toward Will while she is trying to teach him to tell th
truth or to memorize the Twenty-Third Psalm will hav
a great deal to do with what he learns about truthfulne
and about the Bible. Suppose that while she was talkin
about truthfulness she scolded him before the other mem
bers of the class and called him a liar (though, of cours
we know that she would never do this). The discomfo
that he would feel would not be attached to his lying, b
would probably lead him to think of the Sunday school a
a place where he was made uncomfortable and of teache
as very unpleasant persons. He might come to dislik
Sunday school and all that it stands for. But when Mi
Lane shows her trust in him and praises him when h

s the truth, he will feel that it is a pleasure to come to
day school and to be in her class."

I've been thinking about what my children will learn
le they memorize the Twenty-Third Psalm," said Miss
e. "If I offered a prize and only one child won it,
others might be filled with resentment and learn to
e the winner. Perhaps they would even begin to dis-
the Psalms or the Bible itself. I had not realized that
e were so many things to consider."

One of the strange things about attitudes, or how you
and act toward things, is that you can carry them over
n certain things to other things," said Miss Bonner.
r example, when Thomas learned to dislike his teacher
earned also to dislike arithmetic because he thought
he two together. Often you cannot remember what
es you hate a thing, and could not give a reason for
ng as you do. Perhaps you have a favorite color or
er that you think of in connection with a certain per-
As for me, I am sure that my love for daffodils was
ght about by the fact that I used to pick them early
he spring at our old home. And now my favorite
r is yellow."

Some very interesting experiments have been carried
n finding how people form likes and dislikes of both
gs and persons," Mr. Newman said. "Babies are

frightened by loud noises and often cry and show oth signs of fear when they hear them. Peter, a litt boy who had a pet rabbit, was given the rabbit one da just as some one near by struck a steel bar with a piece iron. Peter was startled, but began playing with his pe On the next day the bar was struck again just as the rabb was handed to him. He drew back and began to whir per, but took the rabbit later on. On the next day, wh the same thing happened, Peter refused to take the rabb and ran away from it instead. Finally the very sight the rabbit that he had loved so much before was enou to make Peter cry and run away, even though the lo noise was not made. Now, the fear of the loud sou was carried over from the noise to the rabbit because t two had come together so often that the sight of one ma him act just as he did when he saw the other. Perha you have had something like this happen to you. Do y love certain places because you had a good time there?

"Yes," Mrs. Ray said. "Some distance from my c home there was a tiny lake with an island in it. M grandfather used to take us children over there to let play, and we had wonderful times wading and catchi crawfishes and pretending that we were shipwrecked the island. I love the place yet because of having enjoy it so much then."

"I had an experience in school when I was in the fou

le that made me positively hate the little country school I was attending at that time," Mr. Morris said. "I norized a poem to speak at the close of school. I have gotten the poem, but I remember only too well that it rather sentimental and that a group of big boys at back of the room laughed at me when I recited it. ent to another school in the fall, which was a good g, because I do not believe that I could ever again done well at the first school. I used to go half a out of my way to avoid passing that schoolhouse, be- e my pride had been so hurt by those boys that seeing the building made a lump rise up in my at."

shall always like Longfellow's poems because I loved English teacher who taught them to me, but one of my ns did not like the teacher and disliked not only Long- w but all other poets for some years," Mr. Newman d. "All this shows how attitudes are formed and how earn a number of things at one time. If a baby is in any way by a doctor, the very sight of the doctor ough to make the baby cry. He was hurt and cried the doctor vaccinated him, and now simply a glimpse e doctor makes the baby yell. A boy who is not ous may be forced to study and be turned against s and the schoolhouse and the teachers or other peo- who try to make him study. On the other hand, a

child who has a teacher whom he loves very much wi transfer or carry over part of that love to the school an his experiences in it. That is one reason why it is ver important to have fine, attractive teachers for our Sunda school classes. A child who dislikes her Sunday scho teacher, or who is made to feel uncomfortable in churc may finally hate church and Sunday school."

"That really links up with what we had to say abou learning, does it not?" asked Mrs. Gordon. "If yo forced a child to go to church every Sunday, he woul not have a *habit* of going because he was not pleased wit the way going to church made him feel."

"Don't you believe in *making* a child go to church? Miss Hopkins asked.

"I believe that children certainly ought to go to churc as soon as they are old enough for it not be a punishme for them to keep still, and when the services are planne for children and young people as well as for adults," M Newman replied. "Do you think that church might b made so pleasant that the children and young people w *want* to go? As Mrs. Gordon reminds us, when we we studying the way people learned we found that tho things that pleased us and satisfied us were the things th we learned, and the things that we would keep on doi until they became habits. But we will never form t habit of doing a thing that does not please us in some wa

t is the reason why so many young people drop out of
day school; they have not found it to be a place that
sed them enough to cause them to keep on going after
reached the age when they were not 'taken' by some
nber of the family or were made to go by themselves.
en we learn how to meet the needs of young people,
ppeal to their wants or desires in the work of the
day school and Church, they will come of their own
rd. But we have to know something about the needs
wants of children and young people, and of how their
rests change as they grow, before we are able to satisfy
r longings. We made a list of people's wants that
were talking about a few weeks ago. [See page

Whenever you plan anything for the Sunday
ol or Church, you will be successful in your work if
see to it that it fills one or more of these wants."

Well, I have heard that some people think that we
ld never *make* children do things, but let them do
what takes their fancy," said Mrs. Chapman. "It
is to me that this is a very weak sort of training. I
ve that every one should do things that are hard and
easant merely because he *ought* to do them."

"You are certainly right, Mrs. Chapman, in thinking
it it would not be right to avoid all the hard things in
" Mr. Newman answered. "Some of the things that
o may even be rather unpleasant themselves, but for

some reason we would not be satisfied unless we did ther
Do you remember how Mrs. Sanders admitted that sh
would be willing to suffer or feel uncomfortable as a resu
of telling the truth, because she would feel even more u
comfortable and would suffer in her heart still more
she did not tell the truth? Now I venture that I can mak
one of the ladies in this group admit that washing th
dishes 'pleases' her!"

"That is my regular job at home, but I surely do ha
it. I get no pleasure from it, and I am not interested
doing it," Miss Hopkins challenged.

"If you feel that way about it, why don't you leave the
unwashed until you use up all that are on the pant
shelf?" Mr. Newman asked.

"Nobody but a man would ever think of suggesting su
a thing!" Miss Hopkins exclaimed. "Why, what wou
we think about ourselves and our home if we did n
keep things neat and in order? No good housekeep
would consent to that."

"Your main or big interest is in being a good hous
keeper, then," Mr. Newman said. "Now, in order to
pleased with yourself as a housekeeper, there are certa
disagreeable things that you must do in order that yo
place may be clean and orderly. Therefore you do a thi
that is really unpleasant in itself, so that you may g
something else that you want very much—namely, a hou

is sanitary and neat and that you can be proud of.
en there are two things like that to choose between,
do the one that in the end will bring you more pleas-

Sometimes we do not stop to make a real choice,
do the thing because we have made a habit of doing
Again, some things that we do because we *have* to do
ı may seem to be big tasks, but we do them for some
ose, and then we lose sight of the fact that *in them-*
s they are not really a pleasure. How many of you
ers have had to remind your girls to straighten their
ıs each day?"

me of the ladies smiled, and Mrs. Gordon spoke for
others: "Well, I suppose that every mother has had
› that more or less."

However, you do not have to keep reminding your
hter to sweep her floor and dust the dresser on the
when the girls in her club are to meet in her home,"
Newman pointed out.

"My niece worked hard for two days making curtains
ier room just before a friend came to visit her," Miss
kins said. "Her mother had bought the material for
year before and had begged her again and again to
the strips, but she did not seem to be interested in
it until she was to have a guest."

ı thinking about why she did this we would say that
ıad her 'mind set' on making the room look pretty,

and therefore she was 'ready' to hem the curtains," M
Bonner remarked. "Her longing for pretty things w
not enough until she had another reason added to that o
—namely, wanting to win the approval of her guest."

"As another case, let us think of a boy that has to car
stones out of a field that his father has just cleared," M
Newman suggested. "Does he find much pleasure
doing that?"

"I should say not!" Mr. Gordon said. "In fact, I h
my thirteen-year-old son helping me in just that w
recently, and could not understand why he was so cr
about it and fooled around so much, when a few wee
before he had carried rocks bigger than those to build
fort with. When I asked him about it, he replie
'Shucks, that was fun, because we boys were planning
game and had to have a fort for it.'"

"Yes," said Mr. Newman, "it is the purpose or a
that we have in mind that makes us do some more or l
disagreeable things without fussing about it. We c
sometimes help the children learn to do things in the ho
in such a way that they work with us instead of pulli
against us. Of course we might simply *make* them
what we want them to do, but think how the other w
saves time and effort and cross looks and words. Be
forced to do a thing sometimes sets a person against
I remember that when I was a little boy I was told t

ıst learn to milk the cows, and I did learn in a fashion, very unwillingly. I never could do it well or fast l a young cousin of mine came to visit us. He lived ıe city, but he liked being on the farm and was always ıg me how to do certain things. I taught him how to , and we used to race with the milking every morning. course I could not let him outdo me, and I worked so l at it that I could soon do it even as fast as father d, and could strip the cow as well as he could, too."

suppose we could do a great deal more in leading our lren to become interested in things like that if we just the time for it," sighed Mrs. Sanders. "I am usual- busy that I could not stop to do anything like that often. Yet now that I think about it, I may spend time trying to make them keep on doing certain jobs I would in helping them get started in the best way. re hearing this discussion, I always thought that I performed my duty by my children when I made them hat was right, but I realize that I was overlooking the important part of all."

f you did help them to want to do what they should Irs. Sanders," Mr. Newman said, "their attitudes, or of acting and feeling, would probably be improved. are really teaching a child, and he is learning, when- you have anything whatsoever to do with him. We ly think of school as the place where our children

learn, but they probably learn as much on the playgrou or in their own homes as they do in the classroom. A no matter where they are or with whom they are, they a *learning,* all day long, week in and week out. When person speaks harshly or acts rudely to a child, even if be a stranger on the road, the child learns something fro it and is building up attitudes toward everybody a everything that he has anything to do with."

"Do you think that after people are grown they ev learn things—very much, at least?" asked Miss Hopki

"I read a book about that recently," Miss Bonner sa "Some experiments have been carried on to see if adu could learn as well and as fast as girls and boys learn, a what was found out was very encouraging to me, sin I have been teaching in day school for twenty-odd yea as you all know. In some few things that call for the u of muscles that children often use, but that we do n use much after we grow up, it was found that the childr could do better. But in most things the adults could just as well as the children. They could learn even mo easily and quickly than the young folks could certa things that call for experience and for power to reas things out. And these people were put to learning sorts of things, such as playing tennis and skating a throwing ball and drawing figures of certain shapes a

norizing poetry and saying the alphabet backward and ing with the left hand."

One reason why adults do not learn any more than do is that they think they can't learn," Mr. Newman . "Also they are really not very much interested in ning. The last few years I have known of a number grandmothers who have gone to school, and they have e just about as good work as the young folks, which ws what older people can do when they really want to t."

I am sorry that it is time to leave," said Mrs. Ray, cause I should like to talk some more about how we help our children to build attitudes, or ways of feeling acting about things. I believe that, after all, that is hardest part of teaching. It seems strange now that ver did think about this before, and also that I did not ze that pupils were learning all the time rather than in the classroom. Perhaps we can talk about these gs some other night."

CHAPTER VI

THEY WON'T KEEP STILL

"The boys and girls in my class of juniors are
fidgety that I am about ready to give up. They will n
keep still long enough to listen to what I try to tell the
during the Sunday school hour," Miss Lane complained.

"We who have grown up do not have much troub
keeping still," Miss Bonner said. "In fact, some of
seem to be glad just to 'sit' and do nothing else. Th
is true partly because we are not growing as the childr
and young folks are. I have taught hundreds of childr
in the years I have been working in day school and Su
day school, and I have never yet seen a healthy child w
could keep still any length of time. I used to try to ma
them keep still in school, and I scolded them because
had the idea that they were squirming just to annoy m
One day I was telling my troubles to an old aunt of mi
who has reared a large family, and she warned me: 'T
Lord made them so that they *can't* keep still. They ha
to be stirring all the time so that their little bodies c
grow. Since they are going to be doing something all t
time, the thing for you to do is to see to it that they a
doing something worth while. I have reared nine of the
honey, and I know what I am talking about.' I beg

tching the children in a new way and read some books ut them, and I learned a lot that has helped me. Since s one of God's laws that they must be active in order grow, when we try to *make* them keep still we are rking against God's law instead of with it. Watch a y baby in his crib and notice how he waves his arms l kicks his legs, moving all the time unless he is asleep. o he uses his lungs occasionally! Then as soon as he is e to crawl on the floor he is all over the house and into rything unless he is in a little coop. That is his way of ing the exercise that he needs for his muscles and es. If you want to get an idea of perpetual motion, to take care of a healthy child of four or five. Some eriments have been made with little children, and it found that a child two or three years old can keep only half a minute at a time, and a child from six en can keep still only a minute and a half."

I have had so much trouble with the little tots in my inner class that I have learned to keep them busy doing gs, with only a few minutes at a time for the story or ," said Mrs. Chapman. "But I have found that when try to draw pictures or to help themselves by putting heir overshoes they can't manage very well. Can you me why that is so, Miss Bonner?"

As their bodies grow," Miss Bonner answered, "the big cles in their arms and legs develop first. You will

find that a baby can play better with a fairly large b than with a tiny one, not to mention the fact that if t ball is very small it will be in his mouth before you kn what has happened. When they are only four or fi years old they cannot use the little muscles in their finge so well as they can a few years later. Even when th start to school they have trouble trying to write sm letters, and the words usually sprawl all over the pa However, they learn quickly and soon manage a pen pretty well."

"What you said about why children are so active h helped me with my problem," Miss Lane said. "My cl worry me with their squirming, but I believe that I sh be able to put up with it better now, and I shall try keep them busy doing things."

"Well, you may think that you are having a hard ti with your class, but you could not have more trouble th I am having with my girls of fourteen and fifteen," s Mrs. Gordon. "Did you learn anything about why t pupils of that age are so hard to manage, Miss Bonner

"In the teen years the boys and girls are growing r idly, as all parents know, for this is the time when t dresses have to be lengthened and new suits have to bought," Miss Bonner replied. "They have times rapid growth and times of slow growth until their bod

e mature. During the periods of slow growth the dif-
rent parts of the body are developing, trying to catch
with each other and to work together well in spite of
e change in size. In the teen age, too, the bones and
uscles do not always grow at the same rate. When the
nes grow faster, this pulls the muscles. When the
uscles grow faster, this crowds them on the bones."

"Does that fast growing have anything to do with mak-
g the boys clumsy?" asked Miss Hopkins. "My nephew
the most awkward person imaginable. The other night
the supper table he asked for the butter. When he
ached out to take the plate, he knocked off the knife,
d as he tried to pick it up he turned over his glass of
ter. And he was so ashamed of his awkwardness that
felt sorry for him and told his mother to stop scolding
m."

"The boys and girls of that age need some friends who
derstand," said Mr. Newman. "They are having
uble because their limbs are lengthening so fast that
y can't measure distance as they used to. Suppose that
rything you reached for was an inch or so closer to
than you thought. Would you have any trouble han-
ng things? That is practically what has happened to
se boys and girls. They have not been able to realize
t their arms and legs are longer than they were, and so
y miscalculate and turn things over and drop things,

through no fault of their own, but because they hav new bodies to take care of and have not learned how t do it yet. One great difficulty about their awkwardnes is that it embarrasses them very much. They becom nervous about how they will enter a room and how the will meet people. This makes them even more liable t stumble over nothing at all. Their feet seem to get i their way. And added to this, when the boy's voice i changing, he begins a sentence in a low tone and ends u with a funny little squeak which startles him as much a it does us."

"I believe their dispositions and ideas at this age ar just as uncertain as their voices and their movements, said Mrs. Gordon. "They are moody and change thei opinions about a thing before you know what has hap pened. They are gay and light-hearted one day and s gloomy the next that one can hardly live with them."

"I wish we could always remember that while we hav trouble with these adolescents they are having much mor trouble with themselves and are much more concerne about it all!" Mr. Newman exclaimed. "They do not un derstand what is the matter and cannot depend upon them selves. All these changes in feeling are in large part th result of real changes that are taking place in their bodie There are certain glands in the body that give out liquid Some of these glands you are familiar with, such as th

ar gland and the sweat glands. Others lie deep within e body and do not give out any fluid that you see. The id goes into the blood and brings about certain im- rtant changes in it. The sex glands give out a liquid ternally as well as another kind that goes into the dy. These sex glands are very active at this time, as ey have matured and can operate properly. It is nec- sary, by the way, to see that boys and girls of this age ow the main facts about sex. They are going to learn em in some way, and it is very unfortunate for them to rn from people that do not feel as they should about or who are ignorant as to what should be told to young ks. Of course parents should not wait until their chil- n are in the teens to begin explaining to them the mean- of sex. The first simple statements about it should made when the little child asks questions as to where came from, and the father and the mother are the s to tell their children. It is dangerous to wait too g to do this. If the parents do not know what to say, y can get some good books on sex education."

"I should like to get the names of the books you refer ' Mr. Morris put in. "I told my wife recently that as going to ask you for some literature on this subject. eed some books and leaflets to put in the hands of fathers and mothers who realize the importance of education, but who are uncertain as to what they

should say to their boys and girls. I am pleased that yo mentioned this." [See page 171 for a list of these books.

"I am glad to learn some facts about the physical de velopment of children and young people," Mr. Gordo said. "Please tell us more about it."

"Some of the glands that I spoke of before are respon sible for how tall we grow and how nervous we are, an trouble comes if they give out either too much or too littl liquid," Mr. Newman explained. "Along with the growt of the glands, there is the growth of the body and it organs. The heart and the lungs grow at a different rat and sometimes the body has difficulty in working as i should. For example, the frame of the body itself grow faster than the heart in some years, and again the hear grows faster than the arteries. At the same time th muscles need exercise, and this causes the boys and girl to be very active and boisterous. However, the hear cannot supply the blood fast enough, and this makes chil dren tire easily. They play hard for a while and then sto suddenly. After resting for a while they jump up un expectedly and are off doing something else. Now, som boys and girls are inclined to be lazy at times, and tha should not be encouraged. However, we who have t work with them, we teachers and parents, should be ver sure that they are not 'ailing' before we accuse them c

ziness. Quite often a child is cross or disobedient be-
use he is not well or because there are certain changes
king place in his body that he does not understand—in
ct, that he knows nothing about. So we should study
e children and learn all that we can about them in order
at we may be just to them and not expect too much of
em when they are not physically able to keep on with
:her work or play."

"I was interested in what you said about boys in the
ens being active. I know this from experience. They
rely do act like wild Indians!" Mrs. Ray exclaimed.

"Knowing these things about boys and girls does not
an that you will be able to change them, for they are
st growing up as God intends for them to grow," Mr.
wman said. "But the knowledge certainly should make
more patient. James and Ed will still race through the
use and gallop down the steps like a team of horses
l yell at the top of their voices, but we can stand the
:ket and confusion better when we know why they act
they do. For example, they seem to yell just for the
of it. They do not know that their lungs are develop-
and need exercise, and that whistling and shouting
p the lungs grow and ward off disease. The boys just
ke the noise, and the old folks suffer from it. And
must be willing to put up with it, though the boys
uld learn to be considerate and to get out in the fields

to do most of their shouting instead of doing it in th house."

"My sister thinks that her adolescent boy is a litt savage because he is awkward and noisy," Miss Hopkin said, "and she says that he will never be civilized. Sh will be encouraged when I tell her what I have heard to night."

"I am troubled about my girl because she is just thi teen years old, and yet she is taller than most of th boys her age. I have often said jokingly that I'd have t put a brick on her head, for she will be a giant if sh keeps on growing at this rate," said Mrs. Ray.

"You need not be worried about that," Miss Bonn reassured her. "At that age almost all girls grow fast than boys, and weigh more than the boys do, too. Th boys are in a period of slow growth. It is strange ho growth comes in 'waves,' as I said before. First the is a very rapid growth in infancy. Then comes a slowin up at about six. This is followed by a new spurt arou eight years of age, with another slowing up before th teens are reached. In adolescence both boys and gir seem to shoot up overnight. Girls of twelve or thirte grow more rapidly than boys of the same age, but they w slow up a bit later on, and the boys will not only cat up with them, but will outstrip them. You know that, a rule, men are taller than women, and yet when the

omen were girls of thirteen or fourteen they were prob-
ly taller than the boys of their age."

"You said something awhile ago about children playing
d romping," Mrs. Sanders said. "Don't you think that
ey should be allowed to play a great deal?"

"If they do not play, they will never get the exercise
at they need," Miss Bonner said. "We sometimes think
play as being more or less foolish and unnecessary, but
wise God made children active so that they would grow.
nce it is a law of nature that children be active, it is
r job to see that they are active in the right way, and
ay is a mighty fine form of activity. You can get exer-
e through work, but the exercise is not half so good if
u are not enjoying it. Being easy and free in what you
, simply doing things for the joy and amusement in
em and not being bound to do certain things when you
not want to do them, is what every boy and girl has a
ht to for a great part of the time. Some home duties
uld be carried out by every child, according to his age
l strength, and some of their tasks in the home can be
de to seem like games, but much free play is every
ld's right. The Church has a decided responsibility
see that the children have a place to play and that the
ht kind of play is made possible. In large cities it has
n found that the number of crimes in certain districts
s reduced an amazing degree when the children were

provided with playgrounds. Boys and girls are going t
have fun in some way, and we want them to have the kin
of fun that will help them instead of the kind that tend
to make them crooks and good-for-nothing folks. D
you know any good things that children learn from playin
together?"

"Well, we have been talking about the need of exercis
for the body, so that is the first thing," said Miss Hop
kins. "I think another good point is that other childre
will keep a child from being too selfish. My nephew wa
badly spoiled at home, and every one gave in to him, bu
when he spent two months in the home of his cousins h
found that they would not put up with his selfish way
He had to take his turn and share with the others, or h
playmates would not have anything to do with him. Th
helped him, and it was easier to get along with him whe
he came back home. All of the family noticed the chang
and decided to take advantage of it and to help him lear
to share with those in his home."

"A child learns to be a good sport when he plays wit
other children, too," Miss Lane suggested. "I knew
girl who pouted and sulked when she did not get her ow
way, and when she went to school and began playing
the yard there the others in her class would not choo
her for either side in their games, so that she was left o
until she changed her way of behaving. Also I knew

who cheated in games and was put out of his gang
il he promised not to do it again."

"I agree with you about these things," Mr. Chester re-
rked, "but when we were talking about sex education
as thinking of the danger of boys and girls becoming
curious about sex, perhaps even to the extent of being
iscreet.

"You are right, Mr. Chester," Mr. Newman said.
ildren should not only be acquainted with facts about
, but they should not have too much temptation put in
ir way. A wise parent will look after his children and
also talk frankly with them. An air of mystery and a
shing up' when questions are asked will arouse curios-
and lead the children to want to find out what it is all
ut."

"Another danger about play is that boys sometimes be-
ie bullies when they are with children who are younger
smaller than themselves," said Mrs. Ray. "When a
becomes a bully, this bad habit may stay with him when
s a man. Some fathers that I know pride themselves
eing good at disciplining their children when I believe
they are really just working off their desire to bully
ker persons. I am always doubtful about a man who
ts that he makes his children do what he tells them
o without ever talking over with them the reasons why
should do these things."

"I believe that one of the chief values of play is th in a team boys and girls learn to work for the good the group and not for selfish reasons," Mr. Morris sai "A boy who makes a sacrifice hit or a girl who does n protest when a substitute takes her place on the basket b team has developed certain qualities that are needed f citizenship in the community and also in the Kingdom. wish there were more adults who had this sporting spi and this willingness to give up desirable things for t sake of the group."

"Play has many other good features," Mr. Newm pointed out. "In play, children are quick in their actio and also in their thinking. They have to be accura for when they are careless about counting up their poi in a ball game or moving their men on a pachisi boa their partners or opponents will check up on the And the lessons that are learned through their bei with other children are taken to heart much more th the lessons we try to teach them by lecturing or scol ing them in the classroom or in the home. On t playground the boys and girls are *living*. Their expe ences there are natural, and they learn that if they disob certain rules punishment is sure to come. The puni ment that children get at home is often something t has little connection with what they have done. A ch may be spanked whenever he does anything that displea

mother or father. But the child may connect the ent with the spanking rather than connecting the pun- ment with the various things that he has done. On playground a girl who sulks is left out of the game, l a boy who cheats is not allowed in the gang. Now, se are what I call 'natural punishments' in the sense t a child understands clearly that what he has done ngs about the punishment that his playmates deal out to n."

'There is so much value in play that I think we ought pay more attention to the recreation that our pupils e. I believe that we could fix up some place here in n for the boys and girls in our Sunday school to use a playground," Mr. Gordon suggested. "A few of us ld clear off the small trees in the lot two doors from church and buy some equipment. Perhaps if we could ange for basket ball and tennis matches and also for e other games in both winter and summer, the young s would not spend so much time as they do in auto- biles or in loafing in the drug store. I am very much bled about what they do with their free hours, and elieve this plan would help us solve the problem."

That is an excellent idea," Miss Hopkins said, "and it ld not be so expensive as you might think. I have a nd in another town who has provided a playground her boys and for many of the other children in the

neighborhood without spending much money. She sa
that she thinks the children of rich people are oft
much less satisfied in their play than those of poor peopl
for they have ready-made equipment and elaborate to
that cannot be tinkered with. This mother has turn
her back yard into a playground, and the boys can use
as they please. They have a few carpenter's tools, a
when they hear of a house being built they ask permissi
of the workmen to pick up blocks and pieces of lumb
that have been thrown aside. With these scraps of wo
and with old boxes that they find, the boys have a chan
to make sheds and rough furniture and other thing
Doing this keeps them occupied and happy. They d
holes in the ground, and they make radio sets and trair
Once they even built a little town with roads and hous
and filling stations and stores. Also they play basketb
and baseball and football, and all the boys in the neighb
hood are eager to be allowed to play with them. (
rainy days their mother puts some cardboard over h
dining room table, and they play ping-pong in the dini
room. She says that she values her boys more than s
does her belongings, and she is always ready to pl
with them as well as to help them plan games with oth
children. Recently she was talking with some moth
who were much troubled because their children went
so many picture shows that were not the kind that th

ght to see. This woman said that she had never faced t problem, because her boys were always so busy that y rarely found time to go to picture shows."

'Suppose we close our discussion for the evening, Mr. wman," Mr. Morris suggested, "and choose a com-ttee now to make arrangements for a place where our pils may play. If we do not get a start now, we are apt let our interest cool off and do nothing about it."

The other members of the group agreed, and they were on talking with enthusiasm about games and equipment d plans for a playground.

CHAPTER VII

WHY ARE THEY SO DIFFERENT?

"Why is it that often people in the same family ar quite different from each other?" asked Mr. Gordon. ' have thought about this a lot since two young nephews c mine, my brother's boys, have come to visit in our hom recently. You know that our Thomas is very fond c having a good time and running around with the oth young folks, and we thought that both of my nephew would join him, since one is only a year older than Thom is, and the other is a year younger. Edward, the elder c the two, is just like his father, always ready for a lark an the life of any party that he goes to. But Howard is sh and quiet and does not mix well with the other boys an girls. He prefers to get a book and go off into a corn to read it, or to wander around the farm, or to go fishin with me. Ed has come to see us often, but this is the fir time that Howard has made us a visit for some years. Th difference between them seems to be more noticeable eac year, though they have the same parents and live in th same home."

"Well, it is easy enough to see that persons inherit look or size from some member of the family," Mr. Newma replied. "For instance, your Thomas is just like yo

chip off the old block,' as I have heard your friends tell
u. And you say that Edward is like his father. Is
ward like his mother?"

'No," Mr. Gordon answered, "that is the strange thing
out it. He is not like any of the family that I know,
ough his mother says that she remembers an old aunt
o was quiet and used to read a great deal. Perhaps he
vors' her."

'When we think about what we have inherited from our
milies, we must remember that there are a great many
ople from whom our inheritance comes," Mr. Newman
d. "A child has two parents, four grandparents, eight
eat-grandparents, sixteen great-great-grandparents, and
on, back farther than we can count. A child may be
e his father or his mother, or like each of them in cer-
n ways—a sort of mixture. Or he may be like one of
sixteen great-great-grandparents, or inherit certain
ks or 'ways' from a number of his ancestors. When
u consider all the possible inheritances of children, it
lly seems strange that we do not find them more unlike
n they are."

'Why is it that there are sometimes twins that are
ctly alike?" asked Mrs. Chapman.

'In the many years that I have been teaching in Sun-
y school and day school I have had a number of sets of
ins in my classes," Miss Bonner put in. "At first I

thought they would be exactly the same, particular
when they looked so much alike that for some weeks
could not tell them apart, but when I learned to know the
well I found that in most cases there were very decide
differences. However, there are 'identical' twins ever
now and then—those that are so much alike that you a
ways have a hard time telling them apart. They are alik
not only in looks, but in some ways of acting and thinkir
and feeling. As they grow older, it is probable that the
will become less and less alike. Those who have studie
the human body are able to tell us why there are identic
twins, but such cases are rare. In my opinion, we shoul
be interested chiefly in the differences between peopl
for we are too apt to treat our pupils as though they wer
all alike."

"With so many ancestors and so many traits that ma
be inherited from one or a number of those ancestors, w
can account for both the differences and the likeness
in families," said Mr. Newman. "Sometimes you find
couple that seem to be different in most respects, just a
Mr. and Mrs. Gordon are. They bring to their childre
the possibility of being like themselves or like their a
cestors on either side of the family, as I have said befor
When a child does not resemble any member of the fami
that is now living, he probably resembles some ancest
far back, and may seem very different from all the oth

ildren in his own family and also from his cousins. fter all, there are no two children that inherit *exactly* e same things; and, as I said before, this is not strange hen you think about how many possible mixtures or mbinations there may be of the ways and looks of people om so many lines."

"In my Sunday school class I have a boy and a girl ho are twins. They are as different in their ways of ting as day and night, but I suppose that is chiefly cause one is a boy and the other is a girl," said Miss opkins. "It is surprising to see how very much like ch other they look, but they are not alike in any other ay."

"How are they different?" Miss Bonner asked.

"Well, the girl is neat and prim and is very careful out having her lessons just right each day. She is quiet d timid, but you can rely on her absolutely. On the ier hand, the boy is boisterous and loud and is always ing the lead in things, especially in out-of-door games," ss Hopkins answered.

"I have a girl in my class who is very much like the y you describe, and I know a boy who is as quiet and id as that girl," Miss Bonner said. "There must be ne reason besides sex to make the difference. What can 1 tell us about the children, Mr. Newman?"

"We are in the habit of thinking about boys as acting

and feeling in certain ways and about girls as acting an
feeling in ways different from the boys," Mr. Newma
answered. "However, can any of you mention anythin
that a boy does that you have not known at least a fe
girls to do, or the other way around?"

"A girl can't really throw a ball well," Mrs. Sande
volunteered.

"I have a niece who can, but I disapprove heartily o
her being such a tomboy as she is," said Mr. Brown. "Sh
is about the only girl that I have ever known who coul
hit a barn door, and I must confess that I admire her ski
in throwing, even though I do not think her mother ough
to let her play ball with the boys."

"The shoulder of a girl is not actually different fro
the shoulder of a boy," Mr. Newman explained, "and
is rather her lack of training and practice that makes
difficult for her to throw a ball. Can any of you tell m
real differences between girls and boys?" Mr. Newma
asked.

There was a pause while the members of the group trie
to find an answer to this question. Finally one of the
said: "I am sure that we should be able to think of num
bers of things, but every time I believe I have thought o
a trait that only girls have I remember some boy who
I know or have heard of who has that same trait. W
you tell us the reason for this, Mr. Newman?"

He smiled and answered: "I believe that one of the ief reasons why girls are somewhat different from boys the one that Mr. Brown expressed so vehemently— mely, that we expect certain things of girls and do not pect other things, and that in most cases the girls have ed up to our ideas of what they should do. How often l you ladies hear your mothers say to you when you re girls, 'That is not ladylike, my dear,' or 'Nice little ls don't do that'? And about the worst thing that a y could be accused of was being a 'sissy.' He could not ar to have anyone think that he was like a girl in any y. And so there have been built up many ideas of what two sexes should do, and finally people began to think t boys and girls were *born* very different. There are ne ways in which they really are different, as has been nd out from experiments. Boys have more strength l can move more rapidly. They are more interested in gs such as machinery and the way it works, and they less easily than girls. On the other hand, girls are re interested in people, more likely to be ruled by their lings, and more inclined to nurse and comfort living gs. And girls are less inclined than boys to take part sports. But even in these things there are as great erences between some girls and other girls as there are ween *girls* and *boys*. There are some other minor s in which boys are unlike girls, but the amazing thing

is that there are not such great differences as we thin
before we really stop to study how boys and girls feel an
act. The fact of sex is only one cause, and not a ver
prominent one, of the differences between men and wome
Certainly a more important reason is the one I have jus
mentioned, that from the time they are little children ther
are certain things expected of them because of their se
and they try to live up to those expectations. Trainin
throughout childhood and youth probably has more to d
with the differences than the fact that one is a boy and on
is a girl."

"When I was a boy I never did think that a girl coul
do anything, but I have found out that a lot of them ca
do most of the things boys do and can do them jus
as well," Mr. Brown remarked. "One thing about youn
people to-day that I like very much is that they are mor
frank and open with each other than they used to be.
certainly believe in teaching the boys and girls to be polit
to each other and to respect each other, even when they ar
in the same family."

"I think you are right, Mr. Brown," Miss Hopkins pu
in. "I have a sister who has reared all of her children t
have genuine respect for each other, and I notice th
difference between them and other young people. Suc
training should be given in the home. When this is don

eir respect for each other carries young folks over many ough and dangerous places."

"Talking about respect for other people makes me think f how I believe we ought to act toward other races," said Ir. Chester. "All of us would do well to think of how esus acted toward the people of every race with which he ad anything to do. The Golden Rule should work here, believe."

"Yes," said Mr. Newman, "and, after all, there are not ich great differences between races as we sometimes ink. We are chiefly interested in how folks look and ie funny little ways that they have, and forget to think f how they feel and think. A great many of the differ- nces are caused by the fact that they do not have the me customs and clothes and language that we have. If tiny Chinese baby were brought over here and reared in n American home, he would dress and talk and act just we do. Of course the first thing that we should notice ould be the color of his skin and the slant of his eyes, nd that would make us feel that he was different. But e could probably do as well in school as our children do, nd would think and talk about the same things and play mes just as our boys and girls do. We do not try to nderstand all that is going on behind the things that we n actually see."

"I had a friend who lived in New York, where ther are lots of children whose parents are foreigners," Mis Bonner said. "She told me that if you would stay wit the boys and girls in her class, with your eyes closed, yo could hardly tell whether you were in their classroom o in the classroom of the children of native American pa ents. And most of them look very much like us becaus they dress as we do."

"While all of you have been talking," said Miss Lan "I have been thinking about one thing that I can't unde stand. I have a niece who used to be pleased to meet ne people, was always eager to study, and was unusuall obedient. But she is sixteen years old now, and she ha certainly changed in every one of those ways. She is sh about going out to parties, she spends lots of her tim reading books and neglects her school work, and he mother says she has a time getting her to do things tha she used to be ready to do without being told. Sh is surely different from what she used to be. What mad her change like that?"

"You remember we were talking last week abo the changes that take place when boys and girls are thi teen and fourteen years old," said Mr. Newman. "Th changes that we notice and that we can see are signs even greater changes that are taking place within the

t which we cannot see. It is simply natural for boys d girls at this age to change as your niece has, because ey are growing up. You know growth brings about eat changes in the way they look—in their size, often the color of their hair, and in other ways. From the ne that a person is a baby until he is a grown man and en until he dies, he is always changing. A child is not erested in the things that young folks are interested in. baby will play with a ball, simply handling it and turn- it over and dropping it. A boy of eight will want to ch it or throw it against the side of the house and then ch it. A sixteen-year-old boy must play a game of base- l with all the rules that teams must follow. A man y play occasionally, or may like to pitch ball with his ldren, but he usually prefers to go to the ball field and tch a game. So our desires and wants change their rm throughout life. We are very apt to think of our- wes—of what *we* can do and how *we* feel and what *we* nt—and expect others to do and feel and want the same ngs. We do not know how we were when we were bies. We forget how we were when we were children. e even do not have patience with the ways of the young ks, because we are 'set' in our own ways. It is a fine ng that we can and do change, for the world would be orry place if we did not. The fact that we are always nging may work either of two ways, for good or evil.

As Sunday school workers we are very much intereste
that the right kind of change will take place—that ou
boys and girls will be finer and finer as the years go b
If the changes are not for good, they will be for evi
Thieves, crooks, criminals of all sorts did not become s
overnight. When they were born they had the chanc
to go in either direction. The 'divine spark' that is in eac
of us at birth must be carefully watched and tended i
order that each one may 'grow in grace' and develop a
God intended that he should. Jesus had a deep belief i
the possibilities of little children, as he showed when h
said that older persons who would enter the Kingdo
must 'become as little children.'"

"It certainly places a great responsibility on teache
in the Sunday school to know that they must help guic
the boys and girls as they grow," Miss Hopkins sai
"My chief trouble is that when I find a good way of worl
ing with a boy I think that I can use that same way wi
some other boy. But it never does work out exactly as
think it will. Is it the fault of the children, or is the fau
mine?"

"In my work," Miss Bonner said, "I have found th
exactly the same plan will not work with two boys, not b
cause the plan is not right, but because the boys are
different. You know in your flower garden there a

ever two flowers that are exactly alike. So it is with children. There are never two that are exactly the same, and most of them are very, very different. Yet we are in the habit of treating them as though they were just alike, and that gets us into trouble. Not only is each boy different from every other boy, but the same boy cannot be treated in the same way when he is a child and when he is thirteen or fourteen years old."

"It always helps me to make a list of the points that we take up in our discussion," Miss Lane said. "Suppose we work out one now."

The others agreed, and the following items were listed as the reasons why people are different from each other:

Inheritance.—From parents, grandparents, and other ancestors. This is probably the chief reason.

Race.—This causes such slight differences that it is difficult to say what they are.

Sex.—Most of the differences that we notice between men and women have been brought about because of their training and environment.

Age.—Not only are people of different ages different, but the same person changes from year to year.

"Now, that will help me keep in mind what we have talked about to-night," Miss Lane said. "However, I am not at all certain what it is that people inherit from

their ancestors. If a man is a carpenter, will his childre be more apt to be good carpenters than they would be i he did not have that trade?"

"I cannot answer your question," Mrs. Ray said, "bu I do know that not only carpentering but also such thing as loving music and being able to teach seem to run in th same family. Can you tell us why that is, Mr. Newman?

"It is true that trades or professions do 'run in th family' quite frequently," Mr. Newman replied, "but tha does not mean that the children have come into the worl ready and able to enter these trades or professions. A child whose parents are very smart has many time more chances to be smart than a child whose parents ar dull. He inherits a general 'smartness' or ability to d things well, but exactly what he will do is determined b his surroundings, in most cases. The son of a brilliar lawyer may be a brilliant lawyer himself, but it is probabl that if he were a teacher or a doctor he would be jus as brilliant in one of these professions as in law. Th amount of intelligence that we have is something that w get from our family, but what we do with it is usually result of our surroundings. Both my father and uncl were school-teachers. As far back as I can remember heard them talk about school and new ideas in educatio and how important education is until it seemed to me tha preparing to be a teacher was the most natural thing i

ıe world, and I rather took it for granted that I should ıke normal work. If my parents had died when I was a ıby and I had been sent to live in the home of a business ıan where I heard business discussed all the time, it is robable that I would have gone into the business world. Iany boys take up farming because they have been reared ı farms. It is the same way with weaving and bricklay- g and working in stores. However, there is more chance ow for young people to get out into the world and find ıt about various kinds of work than there was when I as a boy. More girls and boys go to college now than d when I was young, and there is less reason for them to rry on their fathers' occupations."

"I see what you mean about how one's surroundings ay a large part in what work one decides to take up," iss Lane said, "but what about inheriting temper or ciness or forgetfulness of names? I have noticed that ese traits are very common in families."

"I believe that being high-tempered may be inherited in rt," Miss Bonner said, "but I knew an interesting case ce. One of my pupils used to have very bad attacks temper, and we excused her on the ground that she was st like her mother. Her mother died, and this child went live with a sweet old aunt who was remarkable in con- lling herself. In a year's time this child was so differ-

ent that one would hardly have recognized her. Tha changed my ideas considerably."

"People do inherit different kinds of nervous systems and that tends to make them more or less apt to 'fly off,' Mr. Newman added, "but a great deal of the bad tempe in the world has been *learned*. This is true about man other things, such as being orderly or being happy; in fact having a good disposition in general is in part the resul of learning. The training begins early in life, really whe the child is a wee baby. Many children go into a rage be cause they find that in this way they can get what the want. As we discovered when we were talking abou learning, a person repeats those things that bring him sat isfaction."

"Well, I had always thought before that one had t accept children more or less as one found them," Mrs Sanders said. "I have often heard a mother sighing 'What can I expect of Dan when his grandfather an father were just that way?' We can lead children t change their dispositions to a large extent, but I don suppose they can change in every way."

"That is true," Mr. Newman said, "but as teachers wh are trying to lead children and young people into the 'mor abundant life' that Jesus wants all of us to have, we ca be encouraged by the fact that changes do take place, an we must do all we can to have those changes of th

ght sort. We probably cannot change the amount of in-
elligence that a child has, but we can see to it that he has
chance to use what intelligence he has in the best way
ossible."

"I think I understand what you are trying to get us to
ee," Mrs. Gordon said. "Children have inherited certain
ings from their parents, and there is no way to change
ne fact of this inheritance. On the other hand, we must
ike the children as they are and help them as much as we
an. I have heard a number of people argue as to which is
nore important, inheritance or environment, some empha-
zing one and some the other. But as I see it, we teachers
re interested in what our pupils have inherited because the
nore we know about this, the better we understand them.
Our chief interest should probably be the surroundings of
ne children and young people, for we do have a chance
o change the environment to some extent at least."

"Yes, that is what I had in mind in large part," Mr.
Newman said. "For example, we are concerned about the
naracter of a certain person in our Sunday school class.
Now, his character is a result of what he was when he
as born plus what has happened to him since his birth.
When he was born he had a certain kind of body, a cer-
in physical make-up, and also a 'leaning toward' certain
aits. We speak of these 'leanings' as tendencies. But
ow these tendencies were developed, whether certain

ones grew stronger or weaker, depended greatly on what surroundings the baby grew up in and how his parents and teachers trained him. My mother was very wise when she said that men and women should be concerned chiefly with heredity when they are deciding whom they should marry. Since the inheritance of their children is very important, they should think of what they will pass on to them. But after the children are born, the parents should put all their emphasis on environment, on how they will rear them. So we see that children who have different tendencies or 'leanings' should be treated in different ways, even though they are members of the same family. To do our best work as teachers we must know the parents of our pupils and their home life and the attitudes that their families have toward them. Then we must try to bring about certain changes that are needed encouraging one tendency and discouraging another. Let us see what we can find out about the heredity and environment of our pupils by the middle of next week, when we will meet again."

CHAPTER VIII

HOW DO THEY FEEL ABOUT THINGS?

"I HAVE often decided that I would give up my Sunday hool class," Mrs. Chapman said, "but I have never come the point of resigning, because I feel that it would not a Christian thing to do. One should have a part in the ork of the Church; and as I know how to teach better an anything else I do, I just feel that I ought to keep it, even though it is hard for me to come every Sunday."

"Are there women in the Church who would make good achers, but who will not take a class?" Mr. Newman ked.

"I should say so!" Mrs. Chapman answered. "I was lking with Mrs. Graham about this only the other day, d she said that she knew she ought to teach, since she d been to normal school and had some courses in prin-ples of teaching, but she felt it would be too much on r, and she could not decide to take that class of young ople that needs a teacher so badly."

"Does how you *feel* about a thing determine what you e going to *do* about it?" Mr. Newman asked.

"I suppose so," Mrs. Chapman said. "If I did not feel at I ought to keep my class, I'd give it up, as I have just id. I believe there are lots of people who know they

ought to do things for the Church, but that does not seem to be enough to move them and lead them to do the things that are needed. It is the same way with me about some things. For instance, I know that I should go to see a certain old lady who is sick, but I confess that I must not feel strongly enough about it, for I have kept on putting off going to see her ever since I had word two weeks ago about her illness."

"If a member of your family became ill, and you had news of it, do you think that you would put off going to see *her?*" asked Mr. Newman.

"I would go as fast as I could get there," Mrs. Chapman answered. "If one whom you love is ill or is in trouble, you cannot reach her quickly enough."

"That is because your feelings have been aroused," Mr. Newman said. "A feeling is something very strong, and we call it an 'emotion,' which really means a 'stirred-up feeling inside.' Merely knowing a thing is not enough. You must have a feeling about it that is strong enough to lead you to act. If Mrs. Graham loved children or Church work enough, she would have taken a class in Sunday school long ago; but you have not been able to persuade her to teach, even though she says she realizes that she ought to do it. Is there any way of *making* her feel as you want her to feel?"

"I should certainly like to find it out if there is such

vay," Mr. Brown put in. "It seems as though we ought be able to persuade her, but none of us has had any ccess as yet in arguing with her."

'I believe that it is not possible to *make* her feel dif-ently," Mr. Newman said. "You might help her be-me acquainted with some of the young people in the ss. Then when you saw that she was very much inter-ed in them you might suggest to her that the class needs good teacher, and she might be willing to take it. But amount of mere arguing will have very much effect on her. This is true about other people, too. Do we ways think of this when we are working with our pils?"

'I am sure that I have not," said Miss Hopkins. "I ve argued with my class, telling them that they ought love the Church and that they ought to have respect older people, and so forth, but I have not been able to very much toward making them feel as I want them If you can't *make* children feel a certain way, what you do?"

'It is a question that has been studied a good deal, and that is still hard to answer," Mr. Newman said. "Per-ps we can understand it better if we consider what has n found out about the emotions, those feelings of being et all over. A certain man who has worked a great l with children says that when babies are born they

have three emotions—fear, anger, and love. It is strang that they have so few at birth, when we think of how man they have later on. And it is still stranger to think that th babies show these emotions only when certain things hap pen to them. They are afraid of a loud noise and of fal ing. They are angry only when they are held so that the cannot move around easily. They show love or pleasur when they are made comfortable."

"Do you mean that a baby does not become angry ex cept when it is held too tightly?" asked Mrs. Chapman "I know that my children used to be very angry when the were hungry. They would scream until they were give something to eat."

"The amount of crying that a baby does even when is hungry depends largely on habit," Mr. Newman re plied. "By the time a child is a few months old he ha learned all sorts of tricks and is able to make people d many things that he wants them to do. I have been talk ing about babies only a few days old. Now let us tak one of those emotions and see how it grows and change Whenever you dress a baby or put on his coat or wra you have to hold him rather tightly, and you try to kee him from waving his arms or putting his fingers in h mouth while you are putting his arms into the sleeves o the coat. Now, the baby does not like to be held in th way, and he shows you so by screaming and kickin

on he comes to know that a coat means being held inst his will, and he fusses at the sight of it. He es not stop to reason it out, but he has learned that the t and being held go together, and he has formed the bit of crying when he sees the coat. Again, you usually d a baby in an uncomfortable position when you wash ears. You should be very careful and as gentle as pos- e in handling the baby, because at best it is hard on little fellow. Later on the child is kept from doing tain things that he wants to do, such as writing on walls, or breaking up a box, or going fishing with the g. If you want to find out how many times you tell r child not to do things that he wants to do, you should nt up how often you say 'Don't . . .' Then remem- that each one of these 'don'ts' means that the child not allowed to follow his natural wants and interests. s just another way of 'holding him tightly,' and each e it happens he rebels more or less, whether he shows r not. So it goes on and on. He is made angry about thing and then another, until there is a long list of ngs that 'make him mad,' as he says. He *learns* to be ry about these things. When he was a baby he became ry only when he was held too closely."

Well, however it is with anger, I know that I was born h a fear of snakes and of mice," Miss Hopkins insisted.

"You begin learning things as soon as you are bor and it is hard to tell whether you have learned somethi or had it at birth," Mr. Newman explained. "For ma years we have rather expected girls and women to afraid of mice, and it may be that you are just trying live up to these expectations. I know a man who sa that one day he was in his garden with his little girl wh she saw a snake for the first time in her life. She p out her hand to touch it, but he pulled her back and to her never to do that. Later on she saw another snak and she began crying loudly and ran to her father in mu fear. She had learned to be afraid of snakes because h father had shown her that he was afraid for her to tou one. So she will probably become more and more afra of them as time goes on. Experiences of this sort ha an effect on children that they rarely get away from ev when they grow up. And one of the most serious thin about it is that the fear of one thing may be carried ov to other things until there is a whole collection of fea springing from the first one. You remember what I to you some weeks ago about Peter and his rabbit. In t same way the little girl who saw the snake in the gard might finally come to the point where she would be afra of the garden itself. Another example is a child who h learned to be afraid of the dark. He was not born th way. He is probably spoiled by having a light in his ro

en he is put to bed, and he finally becomes afraid if
light is put out and he is left alone in the dark. Sup-
se also that one night he falls out of the bed in the dark
l wakes up and finds that there is no light in the room.
may then think of the darkness and the fall together.
scold a child about being afraid of the dark will not
p him overcome the fear. Reading a poem to him such
John Martin's 'The Friendly Dark' or playing with him
ame of finding a toy or book in a dark room will lead
n to dread the night less."

'I am going to try out that plan with my little boy,"
. Morris said. "Can any other members of the group
gest a way in which we can help our own children or
pupils get rid of another fear?"

'While Mr. Newman was talking, I was thinking of
experience I had with my first child," Mrs. Gordon
d. "I used to be terribly frightened by a thunder-
rm, and whenever the lightning would flash I would
n to Elizabeth and grab her up and hold her close while
omplained about the storm. In doing this I was actual-
teaching her to be afraid of a storm. When she was
ut five years old she came running in from the yard
e day and threw herself in my lap and gasped: 'O, I see
ig black cloud in the sky, and I am sure there will
a storm!' I shall never forget the look of terror on
child's face and how I felt when I realized that she

feared a storm even more than I did. I determined rig
then to help her to overcome this terror, so I held her quie
ly in my arms and told her that nothing would harm he
I said that the thunder was the sound of the cloud-soldie
attacking in battle and that the lightning was the flash
their swords as they fought. 'There is the first flash nov
I exclaimed as a bolt of lightning cut across the da
clouds. 'That is the leader drawing his sword, and t
noise of the rain is really the rush of the feet of t
soldiers.' I was working hard to keep from trembli
myself as I talked to her, but I was rewarded by seeing h
raise her head and open one eye. 'There must be a lot
soldiers fighting to make so much noise,' she comment
as the rain poured down. Then she ducked her he
again at the next flash. By the end of the summer, aft
she had seen a number of storms, she would come in
the room with me when the thunder began to roll, b
she could watch the skies and talk about the 'battle in t
heavens' without the terror that distressed me so much
that spring day I spoke of. And the strangest thing abc
it was the fact that I became less afraid of storms myse
since I had to act so often as though I was not afraid."

"I had an experience something like that one summ
years ago when I had my young nieces and nephews
at camp with me," Miss Bonner said. "I would run fr
a spider as though it were a lion. In camp we had a

queer animals crawling around the place, particularly ge spiders. I suppose there were not more of them than other insects, but I was more impressed by the number them. I discovered that my fear of them had an effect the children, not only on the girls, but on the small ys in the camp. So I decided to pretend that I was not ghtened and would appear quite calm when I was lly horribly upset on the inside. I was grateful later that I did this, because I discovered that by the time left camp I had lost a goodly part of my fear of spiders well as teaching the children not to be afraid of em."

'Those are good examples of how fears are built up l also how they are broken down," Mr. Newman said. is natural for a child to be more or less afraid of nder, because at birth he has a fear of sudden loud ses. But whether this fear grows and is carried over ther things or becomes less and less as the years go by ends on what happens to the child. We adults do not lize how children are apt to copy us without thinking ut it. Fear is even more contagious than measles l scarlet fever. You know also that even nervousness a mother has its effect on a child. That is why, when are very busy or cross or hurried, the children seem be worse than ever. The baby will cry without any

seeming reason, and the older children will fret and fu
Your being flustered has its effect on your own boo
too. But I am thinking now especially of the children
the home and the pupils in our Sunday school classes a
how they are affected by what the parent or teacher thin
or feels or does. For what we feel or think usua
shows itself in what we do. Have you ever had som
thing happen to you that would show what I mean, M
Gordon?" Mr. Newman asked.

"I remember quite well a teacher in Sunday school w
seemed to do everything from a sense of duty, even
going on our school picnic each year," Mr. Gordon sa
"To this man religion and Church work seemed to
things that bothered him, but that must not be neglect
I shall never forget, either, another teacher who w
filled with the joy of Christianity and of doing what
could for others. My class had been poor in attendan
under the first man, but we all came whenever possi
after this other man began teaching us. We boys f
differently about the work that the class did, and we ev
carried over the spirit of helpfulness and thoughtfuln
into our games together. So I agree with you that t
attitude and manner of the teacher is one of the m
important things in Church work."

"You see, the way you feel about a thing determi
what you are going to do about it," Mr. Newman

rked. "After all, what we do is not the result of *owing* a thing, but the result of feeling a certain way out it. Mrs. Graham, for instance, said that she knows t she should teach a class, but she 'does not feel like ng it.' Not until she learns to feel differently will decide to take up such work. It is the same way h our young people and Church work. They may be d again and again that it is their duty to do this or that, telling them about their duty is not enough to lead m to do it. Sometimes it even 'sets them against it,' ause they do not want to be forced to act in certain ys. This independence comes from their desire to feel portant and to manage their own affairs, as we said in second meeting."

"These young people must have plenty of 'feeling' ut running around and having a good time," Mr. wn said. "They surely do enough of that. But I pose that we are not always wise in simply talking to m about their duty instead of trying to help them learn lo these things of their own accord. As I see it, they do only those things that bring them some kind of sfaction. And I agree with you that we may have even ned some of them away from Church work because we e nagged them about it so constantly without trying ollow their interests or longings that we talked about ie weeks ago."

"That is quite true," Mr. Newman said. "We shoul try to guide their interests in certain ways and shoul remember that we cannot begin too early. The soone good habits are formed, the better. Also the training an developing of the feelings begins with the babies. Yo know how easy it is to spoil a baby. He learns to get wha he wants by crying for it, and later on he will have a f of temper and scream and kick in order to make peopl meet his every wish. Self-control is not something tha can be given a child or even something that he can lear in a certain length of time after he reaches the teen The foundation of it is laid in infancy. A child of thre who cries loudly whenever he bumps his head or scratch his finger is getting a start in the wrong direction. H parents should not pet him or 'make over him' whenev he has a slight accident, for that leads him to make a b for sympathy and attention at the least bit of troubl instead of learning to bear the pain or discomfort wit out bothering other people about it. This is a very ir portant question, and I hope you mothers will stu the problem again later on."

"My brother-in-law was spoiled when he was a chil and he has little control over his temper," Miss Lane sai "You spoke of an emotion or strong feeling as a 'stirre up feeling inside.' I think that it changes a pers on the outside, too. This brother-in-law looks like a d

ent person when he has one of his attacks of anger. e often fear that he will bring on a stroke of apoplexy. gets red in the face, shouts, clenches his fists, and ks as though he is ready to knock down anyone who y happen to be near him."

'He not only looks different, but he *is* different," Mr. wman explained. "Studies have been made of animals l people under violent feelings, and it has been discov- d that real changes are taking place in their bodies. tain fluids that are stored up in their bodies are loosed l go into the blood and change it. Also these liquids ke the muscles stronger. You probably remember ie wrestling match with a boy, Mr. Brown, when you nd this to be true."

I surely do," Mr. Brown replied. "I was tussling h a boy at school one day, and he tried to throw me un- ly. I was so angry that I felt as though I could whip ant. And I threw him, too, though he was much bigger n I was. I remember another time when I was very h frightened, and I ran faster than I ever did before since. I never could understand how that could be until you said what you did just now."

Some people have actually died from the effect of very ng feeling or emotion," Mr. Newman added. "And n when feelings are not so violent they are enough to e us less able to do what we want to do. For instance,

when we are 'all keyed up' to do a thing and have to wai
it is hard on us. You have had that happen to you if yo
have run a race. While you were waiting for the sign
to start you seemed to lose some of your 'pep' if you ha
to wait too long. In football or baseball, if the membe
of one team become very angry they are likely to lose th
game. So you see emotions can cause us a lot of troubl
Of course this world would be a dreary place if all of u
had no emotions. It is the love of our family and friend
the joy of doing things and of looking at beautiful thing
the sympathy that others give us when we are in troub
that make life richer and fuller. We do not want
be upset by too strong emotions, but we want to ha
quiet and deep feelings that lead us to do the things th
make the world a better place in which to live. The lo
of our Church and of children and the desire to help bri
in the kingdom of God will move us to work long a
patiently. It will lead us to forget our ease and comfo
and do things that call for hard work. Those of us wh
are willing to give up our evenings to this study and di
cussion in our Sunday School Council here are making
real sacrifice because the love of God is in us. In old
days it used to be said that the heart was the place whe
the emotions lay. A beautiful way of expressing what
have been trying to say is as follows: 'Out of the heart a
the issues of life.' (Proverbs 4: 23.) That is the reas

hy it is necessary that we help our pupils have the right eling about things."

"I see more clearly now what you had in mind when ou were talking to us about attitudes and appreciations," liss Lane said. "Since our discussion about them, I ave been trying to find out what my juniors have been arning besides the memory verses and the answers to e questions about the lesson. I see that more important an memorizing passages from the Bible or answering estions are the feelings that pupils have about the Sun- ay school and the church building and the services and ligion and all the rest. But we need some help in lead- g our pupils to build up the right kind of attitudes. hat would you suggest?"

"Can you say, 'Now to-day I am going to have my pils learn to love nature and the beautiful things in od's world. I will tell them they ought to love them, d I will warn them that if they don't learn to do so -day we will have to study about the beauty of nature ain next Sunday'?" Mr. Newman asked.

"Why, that would be absurd! But I think I see what u are driving at," Miss Lane replied. "We should 'keep ildren in the presence of beautiful things,' as a wise end once advised me. We must help them to see the auty of the flowers and the trees and to be thankful to

God for his wonderful world. Then finally a love and ap preciation of these things may come without our saying t them, 'Now you must learn to love Nature.' I believe th same thing is true in learning to love a person. It would b useless to say, 'Now I am going to learn to love so and so That would never make you love him. But if this person i kind and gentle and thoughtful toward you and shows tha he is interested in you and does things for you, you wi very probably learn to love him."

"When we were talking about how we learn," Miss Bor ner said, "we spoke of the fact that we learn more tha one thing at a time. I see more clearly now that amon these other things we learn are the attitudes, or ways w have of feeling and acting. I have been thinking about thi and I remember one thing a teacher told me once abou learning. He said that the important thing was *learnin to live*. Of course it is important to learn certain fact but what we do with these facts is more important stil and we have just been saying that what we do will depen on how we feel. I believe this is something we ough to think about carefully, not only now, but in all the wor that we will do with Sunday school pupils. To me it seem that this carries us back to the chief aim of our Sunda school work—to help people *learn to live* as Jesus wou have them live."

CHAPTER IX

THEY NEED HELP IN MANY WAYS

"During the time between our meetings here each veek," Mr. Morris said, "some of us parents and teachers ave talked at odd moments about certain problems which ve have not discussed here. We realize now more fully hat children need help in building up the right kinds of nterests, in learning, in forming attitudes and habits, and n controlling their feelings. There are a number of other oints on which we need guidance ourselves in order that ve may know how to guide our children, and I suggest hat we take these up this evening. For example, I have een thinking a lot of what you said about why children re constantly active. I had never understood before why hey are on the go all the time, though since I have five f them I know that it is not in their nature to be still. What I am puzzled about is why they are always pulling hings to pieces or breaking them up and why they find o much pleasure in doing it. They are much more apt o destroy things than they are to make them."

"You feel that way mainly because you are more interested in the things they tear up or break than in the hings they make," Mrs. Gordon said. "For instance, uppose your boy and his gang are making a shed to use

as a meeting place. If he breaks your hammer that you lent to him you are very much upset, and you tell him that he is not careful and that he ruins half of the things that he touches. But you pay no attention to the fact that he and his little friends have really been very clever in building a shed that will actually hold together even when the wind blows. I speak from experience with my own children, for my aunt pointed this out to me recently. She told me that I had talked for years about how Sue had once pulled off the arms and legs of one of her dolls, but that I had not seemed to notice now how smart she was in 'rigging up' little hats for her dolls out of scraps of ribbon and silk and in making some furniture for her dolls' house. This made me watch for the things that my children made. I was surprised to find out how clever they were in making good use of materials that I should have considered worthless."

"Perhaps they are simply curious and often tear up a toy 'to see how it is put together,'" Mrs. Ray suggested. "That is what my little boy said to me the other day when I asked him why he had taken the wheels off his new toy cart. After I had told a neighbor about this, she said that her little girl had stuck a knife in her doll 'to see what made her so hard.'"

"I am sure that curiosity is one of the chief reasons why they destroy things, as you suggest," Mr. Newman

id. "We adults have lived long enough to learn a ood deal about various things, and we take them for anted. But the world is all so new to little folks that ey are continually poking and pulling and trying to rn things inside out. One reason for this is that they e interested in making things happen, as we learned in ie of our early discussions. Even though a child loves play with a balloon he may not be able to resist the mptation to stick a pin in it to see it collapse or to hear e funny noise that it makes when it bursts. Making a ise, by the way, is great sport for most small boys and good many big ones. That is an easy and simple way 'doing something'; and the louder they can shout or at a drum, the better pleased they are. Some men show is desire when they turn on the radio so that it deafens ie. And have you ever seen a father blow his boy's rn or bugle until the son has to beg for a chance to do ?"

The members of the group smiled, and a number of the en looked rather sheepish.

"Don't you think it is a good plan to let children experient with at least some of their toys?" Miss Bonner ked. "I think this is a good way for them to find t about how things work, and they never will learn much cept through experience. Of course I do not believe letting them destroy everything they have, but it is a

good plan to give them toys with which they can tinker pulling them apart and putting them together. Sometime when a child has ruined one of his playthings he will beg to have it 'fixed up' again. They are not always able to see beforehand what is going to happen, and they are much surprised at what they have done."

"Another way they have of learning about things is by asking questions," Miss Hopkins said. "Things that are commonplace to us will arouse their curiosity, and you parents and teachers know how many questions they can ask in one day's time."

"I should say we do," Mrs. Chapman sighed. "And such queer ideas they often have, too! A few days ago when my family was riding far out in the country to see my father, my six-year-old Margaret, who had been quiet for some time, said thoughtfully: 'When it gets dark, it is darker in the country than it is in town.' So I tried to explain to her that the streets of a town were usually brighter than a country lane because there were more lights in town. When children make queer statements I do not believe it is right to say, 'Why, that is a foolish notion! How did you ever think of that?' I remember when I was little my mother took care to answer my questions as best she could instead of telling me to run along and play and not bother her. She seemed to have real

espect for me and my questions, and she felt that I was ue her attention and interest just as an adult was."

"Because you answer her questions, Mrs. Chapman, I ee a difference between Margaret and the other members f her class," Mrs. Sanders said. "Every little while I am urprised at how much she knows about things that the ther children are ignorant about. You should be pleased o know that you help her so much."

"I know a little boy who bothers his mother with the ost foolish questions imaginable," Mrs. Ray said. "He eems to enjoy trying to puzzle her, though I confess that he always tries to hush him up and doesn't bother to each him anything by talking with him. What do you ink makes him do that way?"

"One thing that you said shows what the trouble prob- bly is," Mr. Newman answered. "She 'tries to hush him p' and rarely pays much attention to him. Now remem- er that we all crave attention and long to feel important. he boy's desire for this may not be satisfied, and he may ave formed the habit of getting attention by asking ques- ons. Some of them may show that he really wants to arn something, but others may be merely a way of mak- g his mother know that he is around and he prefers eing told to 'run along' to being ignored altogether."

"You have explained the reason for something I wanted o ask you about this evening," Mr. Morris said. "I

heard a story recently of a child who acted very rudely when her mother had company. When, later on, she was scolded for it, she exclaimed: 'Well, you wouldn't pay any attention to me so long as I was good when the company was here, so I just had to do something.' I did not realize that this was another case of a child trying to win attention. However, I believe that we should be very careful about deciding whether or not our children are in earnest about asking questions."

"That is very true, Mr. Morris," Mr. Newman said. "People can learn a great deal through questioning, and we should help children get information in this way. As we said earlier in the evening, many things that seem quite commonplace to us are new and fascinating to children and we do not want to crush out their curiosity and imagination. They need these traits. It is a pity that frequently adults have lost them because when they were growing up they were not encouraged to wonder about things and to try to figure things out. Our scientists and inventors and explorers are blessed with much curiosity and imagination. Before Lindbergh flew to France he probably dreamed about blazing a path across the skies and I am sure that he could not have worked out plans for the trip if he had not had both curiosity and imagination."

"I never thought of it in that way before," Mrs. Sanders

aid, "but I surely do not need to encourage my little Rachel to use her imagination now. She tells the most anciful stories. She seems to live in another world with airies and Brownies and tame tigers and butterflies that alk. Sometimes, too, she will insist for a day or so that he is not herself, but is another little girl. She then insists that I call her Arabella, and she has a wonderful me 'pretending things.'"

"That is natural with many children," Miss Bonner remarked. "My young nephew, George, used to have an maginary playmate. For a whole year George played ames with 'Jimmy' and would run races with him or ead aloud to him for hours at a time. This was a fortuate thing, because there were no children living near George's home in the country, and being able to pretend s he did kept him from being lonesome. He finally became tired of his invisible playmate, however. One rainy ay, when he was restless because he had a cold and ould not go out of doors, his mother asked him why e did not play with Jimmy. 'O, he has gone to Chicago o see his grandmother!' George said. And that was the ast of Jimmy."

"Pretending is all right if it is not carried too far," aid Mr. Chester, "but I have known children to lie about

things, saying that they saw bears in the yard or a dog as big as a horse."

"My Rachel has been telling me tales like that recently," Mrs. Gordon said, "but I do not think that she is lying in the sense that grown folks lie. She is not telling an untruth in order to get out of an embarrassing situation or to avoid blame or punishment. I am trying to teach her that she must let me know when she is pretending and when she actually means what she says, though of course I usually know without her telling me. She is learning that I will enter into her games of pretending, but that I expect her to know the difference between saying that the fairies came to her tea party and saying that she had not touched a cup that she took off the pantry shelf and broke. When her father tells her a story at bedtime he asks whether she wants a 'make-believe one or a really true one,' and after she makes her choice he tells her either a fairy tale or a story of something that he and his sister did when they were about her age."

"I believe, as you do, that it would be dangerous if she should continue to tell 'big tales' when she is older, but I think there is no harm for her to do it at her age," Mr. Newman said. "Grown people are inclined to take things literally and expect each other to be accurate in what they say. Children have not learned to do that, because of their vivid imaginations and their lack of experience

or instance, they do not measure things as adults do. ohn's grandfather, who has a farm in the next county, ves 'a thousand or three thousand miles from here.' Last unday I heard two small boys talking about what time was. One of them said that it was twenty minutes to even. The other said, 'I wish it was a hundred minutes eleven.' Not to be outdone, the first one went even rther: 'I wouldn't care if it was a million minutes to even.'"

"Yes," Miss Hopkins agreed, "they certainly exagger- e and 'talk big' without meaning anything by it. A tle boy who insists that he could eat twenty-five saucers ice cream would be put to it to eat the fourth saucer. 'e laugh at things like this and at the tales they tell us fairies and of the hundreds of cats behind the barn, t when they use their imagination about things with nich we are concerned ourselves, such as why they took long to come home from a neighbor's house, we scold em or even punish them."

"What I want to know is, why they can't reason things t any better," Mr. Chester remarked. "Some of their eas are surely queer."

"A child three years of age may reason, and he does it st as adults do," Mr. Newman said. "However, his orld is so small and he has had experience with such

a limited number of things that he often reaches a wron conclusion. Little Margaret had really reasoned when sh told her mother that it was darker in the country than i was in town, but she had not taken all the facts into ac count. Another example is that of a five-year-old child i a certain city who likes to cook biscuits for her dolls whe the negro cook makes the biscuits for the family. One da as the child was kneading the piece of dough that th cook had given her, she looked at the piece she had an then at the white batch that the colored woman wa handling. 'Aunt Ann,' she asked, 'what makes black folk dough white and white folks' dough black?' Clearly tha was reasoning, but she had failed to notice her own dirt little hands."

"I agree with you that children can reason," Mr. Gor don said, "but don't you believe that most of what we d is done from habit rather than from thinking thing through?"

"Yes, I do," Mr. Newman said. "That is why it i exceedingly important that we help children form th right kind of habits. A noted teacher once stated tha not even adults think until they run up against problem that stump them and make them stop to think."

"A question that I have been wanting to ask you fo some time, Mr. Newman, is, How can we lead our pupil

have strong wills?" Mrs. Sanders said. "Some of the ildren in my Sunday school class try to get their own ıy, but that is pure stubbornness. What I am interested is that they have will power."

"That is a good point you made about the difference tween will and stubbornness," Mr. Newman said. "But, st of all, I want to ask you what you mean when you eak of *will*."

"Why, I never tried to explain what it is," Mrs. nders remarked; "but, at any rate, it is what makes you ahead when you have a hard job and would like to give . A person with a weak will couldn't be depended on keep at the job."

"I used to think that one's will was something that could developed like one's muscles and was a part of one's ıracter set aside to overlook what one did," Miss Bonner ded. "I believe quite differently now, however. It ms to me that we say that a person has a strong will en we feel that we can depend on him to act in certain ys, as Mrs. Sanders suggested. Now, one person may ays act in ways that are honest and fair, and another son will act in opposite ways. Yet both of them would said to have strong wills, provided they carried out ir ideas without being turned aside. From our dis-ssion of habit, I discovered that we act in one way or ther mainly because we have learned to act in that way.

Do you think that you can help build up a child's will b helping him form certain habits of acting?"

"I do, Miss Bonner, and I believe that you have th key to the facts in that statement of yours," Mr. Newma answered. "Will power is not a mysterious thing that w have when we are born, but is built up by making righ choices again and again until habits of such choices be come part of our nature. To me this is a very encourag ing idea, for it gives us hope that we may be able to hel our pupils *develop* strong wills. For example, if Joh has habits of making wrong choices, we may help hi form habits of making right choices. Now, that is a ver difficult task, but we may count ourselves coworkers wit God when we try to lead our children to build stron characters in this way."

"As we have talked together here I have come to realiz something that I had thought of vaguely before," Mr Gordon put in. "That is, we cannot separate a child int divisions and think of his body and spirit and mind a things that have little connection with each other, b we must think of him as a 'whole' child. For exampl some one said once that '*all* of Johnny comes to the breal fast table each morning and stays together all during t day.' I have heard that fact spoken of as 'the unity, oneness, of life,' and I think that is a good way to p

An outsider who heard our discussions might wonder
ıy we Sunday school teachers have been talking about
ıy and reading and why a child is active; but all such
ings are a part of his life, and we must work with the
ıole child."

"I am glad you brought that out, Mrs. Gordon," Mr.
ewman said. "You are right in saying that we should
t think of some things as being religious and others as
t being religious. Everything that we do and feel and
y and think is part of our character and should be tested
the light of what Jesus would say about it. And when
help a child make right use of his imagination and
riosity, or to reason things out correctly, or to take
oper care of his body, or to form good habits of any
ıd, we are helping him to grow in character. Nothing in
e life of a child is so small or insignificant that it does
t deserve the attention of those who are leading him to
e as Jesus would have him live. Next week we shall
ve our last meeting, and I hope that we can then talk
re fully about growth in religion. This idea has run
e a thread throughout our discussions, but I feel that
vill be well for us to give a whole evening to it."

CHAPTER X

HOW DO THEY GROW IN RELIGION?

"THERE is one thing that I have been thinking abou a lot recently as I have been working with my class of be ginners," Mrs. Sanders said. "I should like for all of yo to help me answer this question: 'Can a little child be Christian?'"

"I believe your answer to that question will depen on what you mean when you say that a person is a Chri tian," Miss Bonner said. "If you said that an adult wa a Christian, you would probably mean that he believed ar thought and acted in certain ways and that he could l depended on to do the right things—the things that Jesu would have him do. We cannot expect a child to acce Jesus and to follow him in just the way that a grown pe son would, but he can be a *child* Christian in his own sma world."

Mrs. Gordon then spoke up: "I always think of a litt tot as being in the kingdom and being one of God's ch dren because of what Jesus said. When he was explai ing to his disciples what they should be like in order to true followers of his, he did not point to any well-knov godly men and say, 'Be like these fine men, and you w please me.' Instead he took a little child and set him in t

midst and said, 'Unless you become as little children you cannot enter the kingdom.' I believe that by this he meant that we should have a childlike faith in God and express our faith in simplicity and trust and wonder, in order to be followers of Jesus."

"Some of the Church fathers spoke again and again of children as being 'born into this world in Christ the Redeemer,'" Mr. Morris said. "As Miss Bonner points out, we cannot expect so much of children as we can of young people or of adults. I have studied this problem a great deal, and I have watched children as they have become more and more able to live as Jesus would have them live. I believe it would help us in our thinking if we tried to figure out what we mean when we say that a person is learning to follow Jesus. And the first question I would like to ask is, whether or not we can say a person is growing in religion if he does right only because he is *made* to do so."

"No, I believe you have to *want* to do right without being forced, in order to please Jesus," Miss Bonner said. "We must learn to choose the right thing of our own accord when we are faced with the temptation to do the wrong thing. For example, you could not say that a man was honest if he stole when he had a chance to do so and was careful not to steal only when he knew that he was being watched."

"Do you think that a child two years old who takes toy that belongs to another child is stealing?" Mrs. Sanders asked. "That is a problem that I have been facin with my own little boy, but I cannot feel that he is reall a thief."

"Of course he is not stealing," Mrs. Gordon hastene to say. "Most of us mothers have had to face suc problems, but I do not believe that little children a wicked when they do things like that. A little child doe not realize the difference between what belongs to him an what belongs to other people, and until he learns this di ference he is not stealing and is therefore not sinnin It is the job of his parents and his teachers to help hi learn to respect the rights and belongings of others. baby will grab for anything he sees, with no thought *mine* or *yours*. He claims everything as his own—m ball, my mamma, my car, my puppy—and probably play with whatever he can get his hands on until the oth children in the family have to hide their treasures to kee them from him. He learns gradually that some thing belong to him and other things belong to mother an father and brother. To help him learn this lesson I b lieve that we should give a child some things of his ow and make him responsible for taking care of them. Eve a child of two or three can put up his toys and can fee his kitten or dog, for example."

"That is a good plan, Mrs. Gordon," Mr. Newman said. "We do need to help our children learn the difference between what belongs to them and what belongs to other people. Also we need to teach them the difference between the right and the wrong in other things. For example, some weeks ago a little friend of mine who is seven years old told me that she was studying 'adding' in school and remarked quite frankly that one day when she did not know how to add two numbers she looked on the paper of the girl next to her and copied the answer. She did not feel that there was anything wrong about this act. It was the first time that she had found herself in a difficulty of that sort, and she took the easiest way out of it without stopping to think whether or not she should do it. If she had cheated deliberately as an older child might have done, there would have been a different kind of problem for me to face in trying to lead her to see that she was 'taking something that did not belong to her.' Often we make the mistake of scolding children and talking to them about things that they do not understand. We tell them that they must be polite or honest or generous without helping them see what these words mean. It reminds me of the little girl whose mother used to punish her severely for 'not telling the truth.' One day when she was being spanked the child wailed: 'Well, I'd tell the truth if you would tell me what the *truth* is!' We

must help a child see that to 'be polite' is to open the doo for grandmother, to wait for others to stop speakin instead of breaking in on a conversation, to say 'Goo morning' to the grocery boy, and so forth. Only afte he has had many such experiences as this will a chil learn what it means to 'be polite.' He builds up his idea of what politeness is from many examples of it and fro having his parents praise him for being polite in thes definite ways. Jesus taught us in this way the grea lesson of love. He did not say, 'You must live a life o love and thoughtfulness,' and then let us guess at what h meant. He gave us enough examples of what such lov is for us to understand what he meant. He told us th story of the Good Samaritan. He said for us to love ou enemies as well as our friends, to do good to those wh were not good to us, to care so much for the poor tha we are willing to give up riches to help those who are no so fortunate as we are. Then when he had made his ide clear to us he said that we must follow that same law o love in everything we do. With a little child one ha to have more patience and give more examples than wit a grown person, for the child cannot understand the mean ing of words that adults have learned. It is a difficul thing to teach children as I have suggested, but it is th only fair thing to do, and they will learn faster if they ar guided by older people."

"I agree with you, Mr. Newman," Mr. Morris said. If we do not help them learn the difference between right nd wrong ways of doing things, we expect too much of hem. We forget that they do not know the things that ve know, and instead of being patient with them we are kely to fuss at them because they have not chosen the ight thing. And there is another point that I am parcularly interested in—that is, we must help them arn to choose for themselves without depending on their arents to do the choosing for them. Unless we do this, hen they are young folks they will not have had any ractice in thinking things through before they make their hoices and will often choose too hastily. I know that ome of you are thinking that the young people of to-day arely ask for advice from their elders, but are inclined to ecide rashly to do something and then go ahead and do it ithout stopping to think of what may come of it. But I elieve that if we helped them build up habits of thinking ings through and looking at both sides of a question beore acting we should not have so much trouble with hem as we are having to-day. When they were children e usually decided everything for them and then expected hem to learn suddenly to make their own decisions. Vhen we help them choose in a great many little ways e are really helping them develop the power to make their hoices in big things later on."

"My sister with whom I live is having difficulty with her son and her daughter along this very line," Miss Hopkins said. "She did not realize until recently that she had always made decisions for her children instead of helping them think things through for themselves. For example, she chose the material for Helen's dresses and selected the patterns and the trimmings even after her daughter was a young lady. Helen married three years ago and now has a baby, but she never knows what kind of cloth to buy or how to make a dress for herself or her baby after she has bought the material. My sister was scolding her about it the other day when she came over to our house to get some help. Helen flared up and said: 'Well, you never did let me choose my clothes before I married, so it is your own fault that I don't know anything about it. It is the same way with cooking, too. You always said that you could do it more easily than you could tell me, and I have had a hard time learning how to cook. And you are rearing Jim just the same way. Whenever he earns any money, either in the store or by helping on the farm, you and dad tell him just what you think he ought to do with it. Yet if Jim marries in the next few years he will have to earn money for his family and decide how to spend it, though he has no idea now of the value of a dollar.' My sister has been much

worried about it, because she realizes that what Helen said is true."

"That is a good illustration of what we have been discussing," Mr. Newman said. "Of course our decisions vary with our age, and we choose between different types of things when we are four or fourteen or forty. A little child, for example, does not choose between being honest and dishonest in the same way that an adolescent would. The child is learning to choose whether he will cry and fret, or smile, and whether or not he will share his toys with a little playmate. A boy fourteen years of age chooses between such things as cheating on examination and being fair, playing marbles for keeps and not doing so, and sulking or being a good sport in a game of tennis. A business man chooses between joining others in a crooked deal or refusing to do so, between being honest or dishonest when he sells groceries or cattle. In all of our choices we are growing and changing, and we hope that each year we will reach higher levels of Christian living."

"This discussion has made me think of something that has puzzled me a good deal," Mrs. Chapman said. "The majority of the children in my class never have any money of their own, and when they are ready to start to Sunday school their parents give them the nickels or pennies that they bring for the offering. When this is done, it is hard

to teach the children to be willing to make a sacrifice in order to help other people. They have no chance to make a choice as to what to do with money that is actually their own."

"I believe the best plan is for the parents to let each child in the family have a certain amount of money each week for his very own, even though it may be only ten cents," Mr. Gordon suggested. "Then the child can decide for himself what to do with his money. With this arrangement, any offering that the child makes will represent his own choice and his interest in carrying on the work of his class in missions or social service or in other lines."

"That plan of an allowance may work sometimes, but there are dangers in it," Miss Lane pointed out. "Sometimes a child may use all his money for candy or marbles or something else that he wants. Occasionally some of the boys and girls in my class keep the money that their parents give them for the offering and spend it in one of the ways that I mentioned. Don't you think that is wrong?"

"Yes, it is," Mr. Newman agreed. "But has a child learned to be unselfish in giving when his father sees to it that he puts in the basket for the offering a penny that was given to him for that purpose? He may put the penny in the basket, but at the same time he may be long

ng to keep the penny, and wishing that he could pretend o put it in without doing so. This builds up the wrong kind of attitude. Now let us see why a child may keep for his own use the money given to him for Sunday school. You remember that at our first meetings we talked about what all of us want—the things that we are interested in. People of different ages have different interests, but we adults sometimes forget that and expect children o have the same desires and wants that we have. A little boy is not often tremendously interested in buying Sunday school literature or in mission work. However, he s much concerned about certain toys or other things to play with. Also his longing for food, especially something sweet, is very strong, and this longing is much more ntense than his interest in people in China or India. When he buys candy he satisfies his hunger. When he gives money 'to the Sunday school' what pleasure does he get out of it? He does like to do what the others do, but 've decided that when we have two or more interests at he same time the one that is the strongest is the one that eads us to act. What we should like to do as teachers s to lead our pupils to want to give their money to Sunday school work. Can we *make* them want to do this?"

"I don't think so," Miss Bonner said. "As we found ut previously, when we try to make them do things the upils may really be turned against doing them. Our

pupils are continually building up habits of feeling about things—their attitudes—which will lead them to act in certain ways. Now that I think about it, I see that feelings or emotions are in reality practically the same as attitudes."

"The problem here is, how can we lead the pupils to become so interested in the Sunday school that they will want to work in it and give money to it?" Mr. Newman suggested. "We want our boys and girls to make the right kind of choices in what they do with their time and money. But this matter of choice is not limited to such things as these. For instance, how many of you have been troubled by the lack of order in your classes?"

Two or three of the teachers spoke at the same time. "You remember that my boys used to throw paper wads in class," Miss Hopkins said, "and no amount of scolding seemed to help; but I have found some ways of appealing to their interests, and when I can do that they pay attention."

"As you discovered, it is difficult to change them by merely scolding them or talking to them," Mr. Newman said. "As we said last week, they will change their ways of behaving only when their feelings have been changed. We want to help them to feel so much interest in the work that they will *choose* to pay attention. This will mean that they have not been forced to do the right thing, but

ave decided to do it themselves. Now, it is much more ifficult to lead them to do this than it is to fuss at them r to order them to keep quiet. The same thing is true in ıe home. It is easier to do a thing yourself than it is ɔ try to teach the boys and girls to do it. Also it is asier to scold them about not doing what is right than it ; to lead them to do the right. Unless somebody helps ıem to learn to take over responsibilities themselves, owever, they will not develop. And to learn a thing ıeans that one must have practice in actually doing it, ; we have found out. [See Chapters IV and V.] We y to lead them to keep order in class and to give money ecause they want to. In this way they will have practice ı wanting to do these things."

"Since we have been discussing during the past weeks ıe problems of the way people feel about things and the anger of forcing children or young folks to do things," Ir. Gordon said, "I have been watching closely quite a umber of persons and find that what we have said here in ır talks is certainly true. A harsh command to do a ertain thing may cause a boy or girl of almost any age to ; set against it. Before I thought about this question would have said that the way children and young people sobey their parents and teachers is a sign of pure con- ariness or of a wicked nature, but I see now that we lults have a good deal to do with how boys and girls act.

It may often make a bad situation worse if too stric orders are given. For instance, suppose that a boy and girl read trashy books or go to poor picture shows. I their parents demand that they give up these things, the may do them on the sly. And if that happens, they ar not only doing something that we know is bad for them but they are learning also to deceive their parents. A this reminds me of our discussion about the fact tha people learn more than one thing at a time."

"I agree with you that our children should be obedient, Mr. Morris said, "but there are different kinds of obed ence. One child may obey his parents willingly and chee fully because he and his father and mother are good pa and often talk over what he does and why he should c certain things, and he has confidence in their judgme about things that he does not see the reason for. Anoth boy may obey his parents, but be resentful because he forced to carry out their orders without a chance to sa anything about how he feels and what he wants. H thinks that his parents are not fair to him, and he sull or has a violent fit of anger. One of the great dange in punishing children is that they may feel that they hav not been treated squarely. Think about your own chil hood and talk with other adults about this, and you wi be surprised to find out how many grown folks still rese certain punishments that their parents gave them whe

ney were quite young. Some parents punish unjustly ecause they do not know all the facts. In any case, such n experience is very unfortunate because it builds up in child the wrong kind of attitude."

"May we take up another point that I have been think- ng about?" Miss Bonner asked. "I know that when I ave led one of my pupils to do the right thing just one me, it is not enough. I want to be able to rely on him o do the right thing every time. Perhaps that has some- ing to do with being a Christian. We spoke awhile ago out a person who was honest only when he knew that e was being watched. He certainly knew the difference tween being honest and being dishonest, but he chose e right only when he saw that it was wise to do so. He d the choosing himself, too, yet he was not really honest, cause he would steal if he had a good chance to do so thout being caught. I think that we cannot call a per- n a Christian until we can depend on him. And I sup- se that means that he has the habit of doing right, since bits are so much a part of life."

"Yes," Mr. Newman said, "and for that reason we must careful to see that our pupils have some sort of satis- tion from making right choices about a great many ngs. It is only in this way that they will build up habits so many kinds that they can be depended on to do

right in all sorts of situations. Of course the habi
that they form will vary according to age, as we pointe
out before."

"I believe one of the chief things that Jesus expec
of us is that we think about other people," Mrs. Ra
said. "So how can a little child be a Christian when he
interested mainly in himself?"

"It seems to me that it is a matter of growth and d
velopment in this as well as in everything else that we ha
been talking about during this hour," Mrs. Sanders sai
"We easily see that children change as far as their bodi
are concerned. The tiny baby becomes a sturdy bo
and then an awkward young man, and finally grows to
as tall as his father. And I think that children develo
gradually in other ways. Earlier in the evening we we
talking about how a baby learns slowly the difference b
tween what belongs to him and what belongs to oth
people. And in the same fashion he learns slowly
think of other people in an unselfish way. We should t
to lead him to do this more and more until he forms t
habit of being always thoughtful and considerate of othe
instead of putting himself first. How unselfish a perso
is when he is an adult depends to a large extent on ho
well he has formed a habit of being so in childhood a
adolescence."

"I want to ask for a list of the points that we ha

alked about this evening, like the lists that we have some-imes made before," Miss Lane said. The members of he group agreed to this, and the following points were nade:

1. The person himself must know the difference between right and wrong ways of acting.
2. The person himself must choose the right way of acting. He must do it of his own free will instead of being forced to do it.
3. Choosing the right way of acting *once* is not enough. He must form habits of doing the right thing so that he can be depended upon at all times and in all places.
4. When he makes his choice, he must think of other people rather than only of what he wants himself.

"That is a good list of things that we should keep in nind," Mr. Morris said. "To put it another way, we night say that in order to be moral the individual must now and must choose for himself ways of acting for the ood of the group, these ways of acting being so often re-eated that they become habits. However, I think that we night possibly carry out these points in training a child nd still not lead him to be a Christian. In other words, I believe that we have not yet spoken definitely enough bout the fact of God in the life of the child. As one riter has put it, we must depend on 'the grace of God reach out and touch the life of the child.' Beginning

early in life, there should be a growing sense of the pres-
ence of God and a finer and deeper realization of one's
relation to him. It is this discovery of God by the perso
and the part that God has in leading the person to thi
discovery that makes our religious education differen
from other kinds of education."

"I am glad you brought out that point if I had no
made it clear myself," Mr. Newman said. "Perhaps
was taking too much for granted in our discussions here
These ideas that you have just expressed so well hav
been in my mind all along when I have spoken of our liv-
ing together as Jesus would have us live. In Jesus w
have the great example of a perfect relationship with God
and we want to lead our children to feel that God is eve
near and that he will help them as they make their choices
In fact, the presence of God should become so much
part of us that it floods our lives just as the sunligh
floods the air on a bright summer day. This is what
meant when I said in our meeting last week that to
Christian everything in life is religious. We cannot thin
of any part of our life as separate from all the rest o
it. As we mentioned before, that is why we have spen
so much time talking about the longings and desires tha
people have, about play and imagination and how peopl
learn, and what effect their surroundings have on them
We cannot think of religion as set apart from our wor

and play and business and family relations and attitudes toward other races and all the rest of our lives. In all of these things we are coworkers with God in leading our pupils to choose the Christian way of life even when they are tempted to choose a way that is unchristian."

"I was sure you agreed with me," Mr. Morris said. "We believe that both children and adults can grow in religion, and it is our privilege to lead them to understand more and more clearly what it means to be a child of God."

"There is one thing further that I want to say," Miss Bonner remarked. "At times I have wondered why we have spent more time in talking about children than about young people or adults. But though at first I could not see the reason for this emphasis on childhood, I see more clearly now that in order to understand young people and adults you must know how their interests have changed and developed and what training they had when they were young. Even though you cannot know exactly what happened to each person while growing up, you may be able to get a fairly clear idea of how children develop and to see the importance of training."

"You are right, Miss Bonner," Mr. Newman said. "The foundation of all later life is laid in the early years. While grown folks can overcome to a large extent some harmful influences of childhood, they will never be what

they would have been if they had not been under these influences. We cannot begin too early in teaching children to form good habits and attitudes. And in all our efforts we should realize that we are the channels through which God is made real to other people and that on our shoulders as parents and teachers lies the difficult but highest task of helping children, young people, and adults to live more and more as Jesus would have them live, which means growth in religion."

APPENDIX

I. Notes and References

There has been no opportunity in the compass of this small textbook to consider many topics of importance to the parent and teacher, but it is hoped that this brief introduction to pupil study will be an incentive to the readers of the book to continue their work until they are able to make a practical application of the chief principles of psychology.

The notes below are to take the place of footnotes throughout the book, and may serve as a guide to the student who desires to do further reading.

Chapter I

Some of the historic aims of religious education are as follows: To teach the Bible, to train people to become efficient members of the Church, to save one's soul, to prepare for the next world.

These aims have changed in recent years in line with developing theories and practice in the field of education. To-day we consider education not as the transmission of knowledge, but with Dewey we think of it as the process of continually reconstructing the experience of the individual with the purpose of promoting the aims and ideals

of the group. Soares thinks of religious education as th "process of helping growing persons achieve religious ex perience"—that is, "the sharing with some worshipin group the experience of that divine purpose of righteous ness and love which gives meaning to life viewed as whole, and a consequent experience of growing competenc to meet life as a total situation." Coe says: "Christia education is to be thought of as . . . the Christian re ligion in operation."

Coe: "A Social Theory of Religious Education;" "What Is Christian Education?"
Emme and Stevick: "Principles of Religious Education."
Hickman: "Can Religion Be Taught?"
Myers: "What Is Religious Education?"
Soares: "Principles of Religious Education."
Vieth: "Objectives in Religious Education."

Chapters II and III

The terms "instinct" and "instinctive tendencies" ar not used in this discussion. These drives or urges, whic are present at birth, are spoken of as longings or desir or wants. They are given in everyday language in Ove street's "Influencing Human Behavior," Chapter II, "Th Appeal to Wants." McDougall classifies instincts ar indicates the emotion that accompanies each. In Volun I of his "Educational Psychology" and in Part I of h "Briefer Course," Thorndike lists what he considers

be the chief instincts. John B. Watson, the leader of the school of Behaviorism, believes only in neural reactions and unfortunately finds no place in his mechanistic philosophy for thinking or consciousness or the finer things of the Spirit.

Norsworthy and Whitley: "Psychology of Childhood."
Overstreet: "Influencing Human Behavior."
Thorndike: "Educational Psychology," Vol. I, "The Original Nature of Man;" "Educational Psychology, Briefer Course," Part I.
McDougall: "Outlines of Psychology;" "Social Psychology."
Woodworth: "Psychology—A Study of Mental Life;" "Dynamic Psychology."
Sheridan: "Growth in Religion."

Chapters IV and V

In these chapters the physiological basis of habit is not explained, though knowledge of this is necessary for one who would adequately understand the foundation of habitual action.

Thorndike has stated the laws of learning as follows: Law of Readiness; Law of Exercise—Use and Disuse; Law of Effect—Satisfaction or Pleasure, Dissatisfaction or Annoyance.

A fine though simple discussion of learning is given n Kilpatrick's "Foundations of Method," and the diagrams that he borrows from various psychologies are helpful.

This book is invaluable to teachers in both Sunday schoo and day school, for it deals not only with the learning process, but with the formation of attitudes, the effect o coercion, the wider problem of method, moral training and similar topics.

In this chapter no distinction is made between "readi ness" and "mind-set," though the latter is the more in clusive term.

Thorndike: "Educational Psychology," Vol. II, "The Learning Process;" "Educational Psychology, Briefer Course," Part II; "Adult Learning."

Kilpatrick: "Foundations of Method."

Norsworthy and Whitley: "Psychology of Childhood."

Gates: "Psychology for Students of Education."

Mossman: "Teaching and Learning in the Elementary School."

Charters: "The Teaching of Ideals."

Sheridan: "Growth in Religion."

Chapter VI

The direct relation of physical well-being and moral has been realized more fully in recent years. It is one o the responsibilities of the Church to provide for its mem bers recreation that is joyous and that will also promot health. The suggestions in this chapter about arranging and equipping a playground could be followed with littl financial outlay, though they would require some tim and effort. Also provision should be made to guide th

eading interests of the Sunday school pupils. A good brary, even though small, may furnish much pleasure on ainy days or when other activities fail to appeal.

Norsworthy and Whitley: "Psychology of Childhood."
Lucas: "The Health of the Runabout Child."
Sheridan: "Growth in Religion."

On sex education:

Eddy: "Sex and Youth."
Sanger: "What Every Boy and Girl Should Know."
Gray: "Men, Women, and God."
Gruenberg: "Parents and Sex Education."
Bigelow: "Sex Education."

Chapter VII

The laws of individual differences are given in full in Volume III of Thorndike's "Educational Psychology" and in less detail in his "Briefer Course." Norsworthy and Whitley follow him in their discussion of these laws in "The Psychology of Childhood."

Thorndike: "Educational Psychology," Vol. III, "Individual Differences;" "Educational Psychology, Briefer Course," Part III.
Woodworth: "Psychology—A Study of Mental Life."
Garrison and Garrison: "The Psychology of Elementary School Subjects."

Chapter VIII

Some one has said that the history of the world is th history of the emotional reactions of the human race.

The development and control of the emotions is un doubtedly one of the most vital as well as one of the mo puzzling problems that parents and teachers face. Th foundation for the control of the feelings is laid in th early years of a child's life, beginning in infancy wit such things as learning not to cry. A child who is spoile has no adequate preparation for proper emotional balan in youth and adulthood.

Morgan: "The Psychology of the Unadjusted School Child."
Groves: "Wholesome Childhood."
Pierce: "Understanding Our Children."
Overstreet: "About Ourselves."
Woodworth: "Psychology—A Study of Mental Life."
Zachry: "Personality Adjustments of School Children."

Chapter IX

In view of the unity of life, there is no factor that do not influence one's religious nature. As Gibran, the India poet, says, "What is my religion but my life?"

Many problems, such as fighting, stealing, general di obedience, "talking back," using "bad words," the harmf effect of continual nagging, and the like are not dealt wi

this chapter. The references given below will be particularly valuable to those who are troubled with such roblems.

Norsworthy and Whitley: "Psychology of Childhood."
Watson: "Case Studies for Teachers of Religion."
Skinner, Gast, and Skinner: "Readings in Educational Psychology."
Gruenberg: "Guidance of Childhood and Youth—Readings in Child Study."
Thom: "Everyday Problems of the Everyday Child."

Chapter X

This is not intended to be a consideration of conversion of educational evangelism or of theological questions, t is a brief statement of how Sunday school teachers well as parents may help their pupils to live as Jesus ould have them live. For some of the basic ideas in this apter the author is indebted to the chapter on moral ucation in "Psychology of Childhood," by Norsworthy d Whitley.

Sheridan: "Growth in Religion."
Norsworthy and Whitley: "Psychology of Childhood."
Kilpatrick: "Foundations of Method."
Hartshorne: "Childhood and Character."

II. For Further Reading

American Social Hygiene Association: Pamphlets on Sex Education.

Bigelow: "Sex Education."

Blanton and Blanton: "Child Guidance."

Charters: "The Teachings of Ideals."

Chave: "The Junior."

Coe: "A Social Theory of Religious Education;" "The Motive of Men;" "What Is Christian Education?" "What Ails Our Youth?"

Dixon: "Children Are Like That."

Eddy: "Sex and Youth."

Emme and Stevick: "Principles of Religious Education."

Gates: "Psychology for Students of Education."

Garrison and Garrison: "The Psychology of Elementary School Subjects."

Gray: "Men, Women, and God."

Groves: "Wholesome Childhood."

Gruenberg: "Guidance of Childhood and Youth."

Hickman: "Can Religion Be Taught?"

Hollingworth, H. L.: "Mental Growth and Decline."

Hollingworth, L. S.: "The Psychology of the Adolescent."

James: "Psychology, Briefer Course."

Kilpatrick: "Foundations of Method."

Lucas: "The Health of the Runabout Child."

Mateer: "Just Normal Children."

McDougall: "Outline of Psychology;" "Social Psychology."

Morgan: "Psychology of the Unadjusted School Child."

Mossman: "Teaching and Learning in the Elementary School"

Myers: "What Is Religious Education?"

Norsworthy and Whitley: "Psychology of Childhood."

Ogden: "The Meaning of Psychology."

O'Shea: "The Child: His Nature and His Needs."

Overstreet: "About Ourselves;" "Influencing Human Behavior"

(Note: Not all of these books are approved, but certain chapters are very suggestive.)

Perrin and Klein: "Psychology."
Pierce: "Understanding Our Children."
Sanger: "What Every Boy and Girl Should Know."
Sheridan: "Growth in Religion."
Skinner, Gast, and Skinner: "Readings in Educational Psychology." (An excellent handbook.)
Soares: "Religious Education."
Stewart: "A Study of Adolescent Development."
Thorndike: "Educational Psychology," three volumes; "Educational Psychology—Briefer Course."
Woodworth: "Dynamic Psychology;" "Psychology—A Study of Mental Life."
Thom: "Everyday Problems of the Everyday Child."
Vieth: "Objectives in Religious Education;" "Teaching for Christian Living."
Zachry: "Personality Adjustments of School Children."

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